EXOMOLOGESIS

or

A FAITHFVLL NARRATION

Of the occasion and motives of the Conversion unto Catholique Vnity.

OF

HVGH-PAVLIN DE CRESSY, Lately Deane of Laghlin &c. in Ireland, and Prebend of Windsore in England.

Luc. cap. XXII. vers. 32.
Tu aliquando conversus confirma fratres.

Recoll. Angl.

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Wm Harvey Treat.

TO THE RIGHT RR^{d}. Fathers, the Fathers DD. Religious of the Holy Order of the Carthuſians in the English Convent at Neuport in Flanders.

RIght RR. Fathers

Since it was the eminent ſanctity of your Order (in vaine endeavoured with greater care by you to be hid from the obſervation of the world, then by others their hypocriſy) which contributed much to putt mee in a condition of writing a diſcourſe of this nature: And ſince it was by the command and for the ſatisfaction of certaine Superiours of your Order likewiſe

Vid. inf. ca. 75.

that, contrary to my reſolution, I adventured upon this worke: And laſtly ſince it was by the advice and encouragement of certaine of your Fathers Religious that I tooke the confidence to publish it being written; therefore in ſtrict iuſtice it ought to returne and addreſſe it ſelfe thither from whence in ſo many reſpects it tooke it's Originall. But whereas the language made it uncapable either of the cenſure or apology of thoſe perſons which had the greateſt and immediate influence upon it, and beſides, though it had beene translated it would not have procured that effect which I infinitely deſired: therefore it may ſeeme that meere neceſsity hath caſt upon you this trouble and charity. Though the truth is, ſeeing the almoſt onely argument of this booke is to maintaine Catholique Vnity

againſt the ſacriledge of Schiſme, there could ſcarce be choſen fitter Patrons for it then thoſe perſons who are the true ſucceſſours of thoſe innocent Martyrs with the effuſion of whoſe blood both Catholique Vnity expired in England, and that Sacrilegious Tyrant K. Henry the VIII. dedicated his accurſed Idol of Schiſme. An act which alone may be able to rectify the iudgements of the ſeducing and ſeduced world: For can any man thinke otherwiſe but that Catholique Vnity is a daughter of Heaven, whoſe victimes have beene the liues of perſons ſo onely heauenly in their converſation? And how could that infernall monſter of Schiſme proove her originall better then by being the deſigne of that Prince ſo abandoned to all impiety, as that he made choice to eſtablish this his

darling by Sacriledge and Murder : Sacriledge moſt palpably againſt his conſcience, ſince in that regard he alwayes continued a Catholique : and Murder of a moſt ſtudied heynouſneſſe, being committed upon perſons ſo innocent that they that hated them muſt thereby have profeſſed that they hated innocence and Chriſtian meekeneſſe it ſelfe ; and ſo farre from provoking him, that they had no other commerce with mankind but onely in praying for it ? But has not Almighty God given a ſucceſſe anſwerable ? For what remaines of that impious King after ſixe mariages (lawfull and unlawfull) and innumerable adulteries, but onely the iſſue of a wicked ſoule, viz. God knowes how many Seditions, Murders, Sacriledges, Schiſmes and Hereſies ? Whereas on the

other ſide thoſe innocent Martyrs doe, no doubt, from heaven ſee with ioy amongſt you a lawfull ſeede propagated in an uninterrupted ſucceſsion, and continuing in the ſame Faith, Piety, Charity and Devotion which they exemplifyed with their lives, and ſealed with their blood. A bleſsing, among all other Religious English Orders of men, onely allowed to you, though contrary to all humane iudgement and probability; You being perſons wholly unintereſſed in ſæcular deſignes, unknown to the world, and by reaſon of your ſolitude and never-diſcontinued Devotions uncapable of ſolliciting for the aſsiſtance of others. Be pleaſed therefore (Right RR. FF.) with your naturall benignity and charity

to admitt into your peacefull ſolitude this diſcourſe : a bleſſing which the Authour (alas!) dares not promiſe to himſelfe, ſince by himſelfe he is iudged unworthy, and by others uncapable of it. He does notwithſtanding with the greater confidence expect this favour of your charity to his booke, becauſe he may pretend in ſome degree to deſerve it, ſince by preſenting this Narration to your view, he ſhall afford unto you, who live the life of Angells, the pleaſure of Angells viz. an occaſion to reioyce at the converſion of a ſinner, and the exerciſe of Angells too, which is to procure, at leaſt by their prayers, a continuance of divine Mercy to him. Which *if by being remembred in your devotions he*

shall obteine, he will thinke that he has prudently choſen to preferre your Patronage before that of the greateſt Princes.

Your RR. Fatherhoods

Moſt humble and devoted
ſervant H.P. DE CRESSY.

From Paris this 5. of October, being the Vigile of S. Bruno An. Dom. 1647.

APPROBATIO.

EGo ſubſcriptus in ſacrâ Theologiâ Facultate Pariſienſi Magiſter perlegi tractatum hunc, cui titulus eſt, *EXOMOLOGESIS, or A Faithfull Narration of the occaſion and motives of the Converſion unto Catholike unity of HVGH-PAVLIN de CRESSY &c.* Quem & Catholicæ fidei conſonum inveni, & veritati revelatæ Catholicè credentes certiſſimis inniti principiis ad ſummos rationis apices oſtendentem. Hic etenim libellus evidentiſſimè demonſtrat Exotica & petulantiſſima Socinianorum poſita (qui tamen ſoli eorum omnium qui ab Eccleſia deſcivêre videntur aliquatenus ratiocinari) ipſiuſmet Religionis fundamenta ſubvertere: Quos verò haud iam diu Proteſtantium nomine notatos habuimus, Anglos nominatim, quantúmvis Veterem Eccleſiam & Antiquos Patres crepent, Novitatis, Schiſmatis & erroris manife-

ſtiſſimè evincit. Quapropter typis utiliter mandari poſſe iudicavi. Datum Pariſiis 15. Iunij 1647.

H. HOLDEN.

PERMISSION.

VEV l'Approbation de Monſieur Henry Holden Docteur en Theologie, permis d'imprimer. Le premier de Iuillet 1647.

Signé, DAVBRAY.

A Table of the Contents of the ſeverall Chapters.

THe *Preface.* pag. 1.

Cap. I. *The occaſion of the Authours departing out of England.*
Bloody commotions of Calviniſts there.
The horribeneſſe and ſtrangeneſſe of them. 8

II. *Sacriledge and Periury acknowledged even by Heathens to be principall cauſes of publick calamities.* 13

III. *England prodigiouſly guilty of ſacriledge ſince the Schiſme.*
Viſible iudgements have continually purſued this crime there. 16

IV. *Periury how frequently and how heynouſly committed in England ſince the Schiſme.* 23

V. *The ſanguinary Lawes, and cruell execution of them upon Catholique Preiſts in England.* 30

VI. *The Authours ſadneſſe for the ſins*

and miſeries of his Countrey.
What remedies and lenitives he found for this ſorrow. 33
VII. A ſcruple ſuggeſted to my mind, viz. To the Communion of what Church I ſhould adhere upon ſuppoſition that the Church of England ſhould fayle. 35
VIII. A reflection upon ſeverall Sects. And firſt upon the Socinians. 39
IX. A Reflection upon the Calviniſts and Lutheran Churches.
Their firſt diſadvantage in compariſon with the Engliſh Church. 45
X. Apparent want, yea renouncing of a lawfull ſucceſſion of Eccleſiaſticall Governours among Lutherans and Calviniſts. 49
XI. Conſent of Fathers againſt Lutherans and Calviniſts. 56
XII. Seditious Doctrines univerſally taught by Calviniſts &c. 60
XIII. Proteſtants recriminating Catholiques for Rebellion, anſwered. 71
XIV. A fowrth ſcandall among Calniſts, viz. their averſion from unity. 80

XV. *The ſcandalous perſonall-qualities of Luther and Calvin.* 86
XVI. *The Authours unquietneſſe not being able to communicate with Calviniſts &c.*
Reflection upon the ſeverall Eaſterne Churches. 95
XVII. *Neceſsity of the Authours examining the grounds of the Roman Church.*
Severall advantages acknowledged to be in that Church. 99
XVIII. *Praparations to the examining of the grounds of the Roman Churches Authority.* 109
XIX. *What preiudice the Authour received by receiving the doctrine of the Roman Churches authority expreſſd in Schoole language.* 115
XX. The firſt Concluſion *concerning the* Rule of Faith.
Teſtimonies of Fathers acknowledging Doctrines Traditionary as well as Scripture to be a Rule of Faith. 123
XXI. *The Roman Church agreeing with Fathers in the ſame Rule of Faith.*
All Sects of Proteſtants diſagree

with the Fathers. 129
XXII. English Proteſtants unwilling to iuſtify this Poſition: and why.
Mr. Chillingworth's late booke againſt the Catholique Church: and the Character giuen of it. 134
XXIII. Inconueniencies following Proteſtants Poſition of onely-Scripture.
Fathers refuſe to diſpute with Heretiques from onely Scripture.
XXIV. Weakeneſſe of Proteſtants proofes for onely Scripture.
Texts of Scripture alledged by Catholiques vainely eluded by Proteſtants. 151
XXV. Two principall Texts of Scripture alledged by Proteſtants to proove its ſufficiency, and againſt Traditions; anſwered, 157
XXVI. Reaſons and Texts produced by Mr. Chillingworth to proove onely Scripture to be the Rule of Faith. 169
XXVII. Preparatory groundes for the anſwering of theſe reaſons and Quotations.
That Chriſtian Religion was ſettled

in the Church by Tradition especially.
The advantage of that way beyond writing. 173
XXVIII. *A further demonstration of the firmenesse of Tradition.*
Certaine objections answered. 190
XXIX. *The 2d. preparatory ground: viz. Occasion of writing the Gospells &c.* 200
XXX. *The 3d. preparatory ground. viz. the clearing of the ambiguity of these wordes,* (necessary to salvation.) 209
XXXI. *After what manner I iudged it necessary for my purpose to examine Mr. Chillingworths reasonings and arguments.* 213
XXXII. *An answer to Mr. Chillingworth's discourse premised before his proofes out of Scripture.* 224
XXXIII. *An answer to the Texts produced by Mr. Chillingworth out of the Gospells of S. Iohn and S. Luke &c.* 233
XXXIV. *An answer to twelve Quaestions of Mr. Chillingworth in pursuance of the former Quotations.* 236

XXXV. The 2d. Concluſion out of the Fathers, concerning a Iudge of Controverſies.
The Authours confeſſion of his willingneſſe that his opinion againſt the Churches Infallibility might appeare to have beene groundleſſe. 246
XXXVI. *Calviniſts preſumptuous renouncing of the Churches authority even in propoſing Scripture: And pretentions to immediate Revelation.* 250.
XXXVII. *Importance of the Controverſy concerning the Churches authority.*
Meanes for ſatisfaction in it abundantly ſufficient in Antiquity.
This Controverſy beyond all others ought to be moſt diligently ſtudied by Proteſtants. 256
XXXVIII. *Paſſages out of the Fathers concerning the Churches authority.* 261
XXXIX *Quotations out of Antiquity for the authority of Councells.*
A contrary Character of ancient Heretiques &c. 275
XL. *The doctrine of the Roman Church*

concerning the Churches authority.
The great and apparent reaſonableneſſe of it 251
XLI. The method whereby the Authour arrived to an entire ſatisfaction concerning the Churches authority. 289.
XLII. Groundes layd to proove the certainty of Tradition.
Severall degrees of the certainty thereof 293
XLIII. Divine Revelations prooved to be certaine beyond any humane ſtory. 304
XLIV. The reaſon of conſidering a double capacity in the Church.
Certainty of Beleife compared with certainty of knowledge. 316
XLV. Grounds prerequired to the demonſtrating of the Churches authority. 322
XLVI. Proofes out of Scripture &c. for the Churches authority. 330
XLVII. The validity of ſuch kind of proofes. 337
XLVIII. The obiection from the overflowing of Arianiſme in the Church, anſwered. 344

XLIX. *The generall ground of the Churches authority. viz. Christs Promises.*
Th: ſeverall ſubiects and Acts thereof. ¶ 344
L. *Authority of the Christian Church compared with that of the Iewish.* 356.
LI. *Enquiry concerning the extent of the Churches authority.*
How Stapleton ſtates this point. 361.
LII. *Vpõ what groundes Stapleton may be conceived to have ſtated this Queſtion with more then ordinary latitude.* 367
LIII. *Vnſatisfactory groundes of the English Church concerning Eccleſiaſticall authority.*
Calviniſts doctrine concerning the Spirit's being Iudge of Controverſies, exploded. 379
LIV. *Mr. Chillingworth's new-found Iudge of Controverſies. viz.* Private reaſon.
His grounds for the aſſerting ſuch a Iudge. 387
LV. *An anſwer to the three firſt grounds*

of Mr. Chillingworth. 392
LVI. *An anſwer to Mr. Chillingworths fowrth ground.*
Severall Novelties introduced by him.
An anſwer to his fifth ground. 398
LVII. *An anſwer to Mr. Chillingworths ſixth ground.*
Of the uſe of Reaſon in Faith. 414
LVIII. *An anſwer to Mr. Chillingworths ſeaveth & eighth groũdes.* 433
LXIX. *An anſwer to Mr. Chillingworths obiection concerning difference among Catholiques about the Iudge of Controverſies.* 440
LX. *His reaſons prooving no Church of one denomination to be infallible, anſwered.* 444
LXI. *An anſwer to Mr. Chillingworth's obiection of Circles and abſurdities to the Reſolution of faith of Catholiques.* 456
LXII. *An anſwer to Mr. Chillingworths allegations of pretended uncertainties and caſualties in the groundes of the Faith and ſalvation of Catholiques.* 470
LXIII. *Dangerous conſequences of Proteſtants Doctrine againſt the an-*

thority of the Church. 478
LXIV. The third Concluſion, *concerning* Schiſme.
The point of Schiſme ſleightly conſidered by Proteſtants: which notwithſtanding ought above all others to be cheifely ſtudied. 487
LXV. *Quotations out of Fathers to shew the ſinfulneſſe and danger of Schiſme.* 492
LXVI. *The nature and markes of Schiſme according to the ancient Fathers.* 501
LXVII. *An application of the former Markes of Schiſme to the preſent Controverſy: And a demonſtration that they doe not ſuite to the Roman, but onely Proteſtant Churches.* 513.
LXVIII. *A continuation of the ſame demonſtration.* 521
LXIX. *A further continuation of the ſame argument.* 531
LXX. The fowrth Concluſion; *concerning the* perpetuall Viſibility of the Church.
Proofes of it out of the Fathers. 548.
LXXI. *Application of theſe Proofes to*

the advantage of the Roman Catholique Church, and against Protestants &c.

Catholiques not uncharitable for saying that Protestancy is damnable. 552.

LXXII. *The Question of the Church being decided, decides all other Controversies.*

How it is almost impossible that errours should have crep'd into the publick doctrine of the Church.

Of what force obiections out of Scripture or Fathers are against the Church. 570.

LXXIII. *Of the Reall Presence and Transubstantiation. Of the Adoration of Christ in the Sacrament. And of Communion under one species.* 580.

LXXIV. *Of Invocation of Saints. Of Veneration of Images. Of Prayers and Offerings for the Dead, and Purgatory. Of Indulgences. And of Publick service in the Latin tongue.*

With what charity and modesty the Doctrines of the Church are to be examined 604

LXXV. *The Holineſſe taught and practiſed in the Catholique Church a great motive to embrace the Doctrines. The authours former exceptions againſt certaine practiſes aſcribed to the Church, with their anſwers. Of the Carthuſians. Of Myſticall Theology, &c.* 624

LXXVI. The Concluſion: *wherein the imputation of inconſtancy charged upon the authour, is anſwered: as likewiſe of forſaking a Religion becauſe it was perſecuted.* 646

S. AVGVSTIN. ad Ep. Fund. c. 4.

OMitting therefore that wiſdome which you deny to be in the Catholique Church: there are many other thinges which moſt iuſtly reteine mee in her boſome: The conſent of Peoples and Nations reteine mee there: Authority begun by Miracles, nourished by hope, augmented by Charity, confirmed by Antiquity reteine mee there: The ſucceſſion of Prelates ever ſince the Seat of S.

Peter (to whom the Lord after his Resurrection consigned the feeding of his Sheepe) to the present Episcopacy *reteines mee there: And lastly the very name of* Catholique *reteines mee there; the which not without cause this Church onely among so many and so great Heresies hath in such sort maintained, that when a stranger demands, Where men meete to communicate with the* Catholique *Church; there is not any one Heretique has the confidence to direct him to his* Temple *or house.*

S. AVGVST. de Vnit. Eccl. c. 19.

I suppose if there were extant any wise man to whom our Lord I. Christ had afforded his testimony, and if he were consulted with by us cõcerning this question, wee should by no meanes doubt to doe that which he should determine; & this least wee should be iudged to oppose our selves not so much to him as to the Lord I. Christ by whose testimony he was commended. Now Christ has afforded a testimony to his Church.

THE

THE PREFACE.

1. *I Had no intention at all to write, and much leſſe to giue to publique view this account of the reaſons and motives of my relinquishing Errour and Schiſme, and reioyning my ſelfe to Catholique Vnity. Not that I preferred mine owne eaſe before the endeavouring to contribute though in the ſmalleſt degree to the ſpirituall good of others: But mee thought a writing of ſuch a nature would ſeeme to argue that I iudged my ſelfe a Perſon of ſuch conſideration as that men would expect from my hands ſuch an account: A conceit which truely I neuer entertci-*

ned, neither had I any reaſon to doe ſo.

2. *Yea afterward, when ſome men (I am confident without any viſible grounds either from my conuerſation in times paſt, or late proceedings) did aſſume to themſelues the authority, or rather licence, to iudge of my inward thoughts and intentions, charging mee with worldly ambition, diſcontent, or melancholy, & attributing to ſuch unworthy Principles that change which was only the effect of Diuine goodneſſe and mercy implored with earneſt and continuall Prayers: Yet other mens iniuſtice to mee did not make mee iniuſt to my ſelfe, ſo farre as to thinke that that could qualifie mee ſo as to be fitt to appeare in publique. All the effect it had upon mee was in regard of my ſelfe a ſecret ioy to ſuffer any thing for ſo bleſſed a cauſe*

as Catholique Vnity; and in regard of the authours of such aspersions a secret greife and compassion that they would needes declare themselues ill-willers to mee for endeavouring, without any others hinderance or losse, to save mine owne soule; or that, (resolving to be so iniust) they would make choice of such imputations, which though they had in themselves beene true, yet no man could beleive them to have beene competent accusers and informers of thoughtes knowē only to allmighty God

3. *But what neither the iust contempt and disesteeme which I had of my selfe would permitt, nor the unjust calumniations of others could extort from mee, a command intimated from certaine vertuous worthy Persons Superiours of the* Holy Order of the Carthusians *(whom I thought my selfe in some*

ſort obliged to obey, though as yet my Superiours only in deſire and reverence) gave mee the aſſurance to adventure upon. They, iudging it requiſite that I ſhould give ſome proofe both of the mature advice and alſo reaſonableneſſe of my change, made mee conſider my ſelfe only as fitt to obey them, without altering in any degree the meane eſteeme I had of my ſelfe: And the ſame perſons adviſing the publication of what I wrote, have thereby made mee by this ingenuous declaration of what I knew of my ſelfe (almoſt againſt my will) to anſwer the aſperſions which thoſe that, I am ſure, knew mee not ſo well have published.

4. *Now I doe not prætend by this* Narration *to deprive them of their liberty of calumniating mee ſtill, ſince they may, if they pleaſe, ſay,* Pſal. 11. 5. linguam noſtram magnificabi-

mus, labia noſtra à nobis ſunt: quis noſter Dominus eſt? *After this profeſſion of the Occaſion and progreſſe of my enquiry, and reſolution in point of Religion, which I here make in the preſence of God and before the world, proteſting that I doe my ſelfe beleive this hiſtory of my ſelfe which I now publish, I aſſure them I shall not putt my ſelfe to the trouble of ſaying any more for mine owne vindication in this reſpect. Neither here doe I anſwer their calumnies any other way then by diſcouering my ſelfe nakedly to my very thoughts.*

5. *They may hereafter, if they pleaſe, continue to traduce mee more probably and ingenuouſly, for no doubt I shall in this writing give them many advantages againſt my ſelfe: yea I muſt tell them my intention was to doe them this pleaſure: And for that reaſon I*

called this Narration *an* Exomologesis, *and that with reflection upon ſeuerall notions of that word: For firſt it is a publique Confeſſion, and that not only of my former Errours and Schiſme, but withall ioynd with a diſcovery of, noe doubt, many imperfections in ſearching after truth during the twilight of my doubtings & uncertainties, and many weakneſſes in defending the trueth after I had found it: ſoe that they have* confitentem reum, *and ſuch an one as will be glad to have diſcovered unto him whatſoeuer is diſproveable in this treatiſe, to the end that, when he is convinced, he may ſatisfy for thē alſo. Beſides, this is called an* Exomologesis *inasmuch as it is intēded to be a publique Confeſſiō or thankes-giving, a* Tabula votiva *repreſenting to the world the tēpeſts of Schiſme and Hæreſy from which*

I could not have eſcaped the vtmoſt danger of ſhipwrack, had not Almighty God, the lover of ſoules, *provided a ſecure haven for mee in the Catholique Church. And therfore* Ἐξομολογοῦμαι σοι, *&c.* Math. 11. c. 25. *I* giue you thãkes o Father Lord of heaven and earth for that you have hiddẽ theſe (mercies) from the wiſe and prudent, and reveyled them unto babes: ναὶ Κύριε, Even ſo Lord, for ſuch was your good pleaſure. Hoſanna in excelſis.

CHAPTER I.

The Occaſion of my departure out of England.
Bloody commotions of Calviniſts there.
The horribleneſſe and ſtrangeneſſe of thē.

1. IT was in the moneth of Iune in the yeare of our Lord M.DC.XLIV. that thoſe moſt unnaturall bloody diſſenſions in *Great Brittaine*, univerſally ſpread through all the Provinces of that unhappy kingdome conſtreined mee (not ſo much to avoyde my perſonall danger, as out of the horrour to be a ſpectatour of ſuch inhumane Tragedies as were every where dayly acted) to forſake my native countrey, to recreate my ſelfe with a voluntary exile, and to follow the conduct of the mercifull hand of God, which provided for mee not only an opportunity and conveni-

ence of ſubſiſting in forreine countreyes, but likewiſe meanes of diverting in ſome meaſure my mind from the ſadde remembrance of the miſeries I left behind mee, and, by a retreit there into places leſſe frequented by paſſengers, of with drawing mine ears from being wounded with freſh relations of new bloodshed and maſſacres.

2. I confeſſe that warre was to mee an obiect not only of horrour, but euen aſtonishement, as having never read or heard of any other that could enter into any compariſon with it.

3. Now that which aſtonished mee in the preſent Commotions was 1. To conſider, that fatall concatenation of a world of diſpoſitions and circumſtances præceding this warre, ſo ſtrange that no humane prudence could have foreſeene or ſuſpected thē, any of which if they had not happened, there had beene no poſſibility of any proſperous ſucceſſe to the Anti-Royalliſts. 2. To obſerve an event incredibly ſucceſsfull to deſignes the moſt unreaſonable and ſeemingly ri-

diculous that ever were. For for exãple, who could imagine that an incõsiderable numbet of peevish ignorant Presbyterians should evercome to bee able to constreine a whole kingdome to forsweare the Religion in which they had beene bred, and to subvert their owne Church upon a groundlesse suspicion that the King had a designe to change his Religion, who yet is almost the only person that remains constant in it even to the hazzard of his life, when the wisest and learnedst of his Cleargy are contẽt to buy their security with a volũtary degrading of thẽselves from their places Offices and titles? or upon quarrells against Episcopall Tyranny to perswade a Nation to accept of a Presbyterian Tyranny, infinitly more unreasonable and intolerable? And which is beyõd beleife, that they should he perswaded to embarke themselues in a warre, wherein soe many myriads of soules have perished, when the only differences by the confession of the chefe incendiaries the Calvinist-Ministers and their partisans in

France, were only trifling inconſiderable ceræmonies and circumſtances? Bleſſed God, what a ſtrange furious ſpiritt is this which has from *Calvin* deſcended vpon his followers, that mooves them to ſuch horrible reſolutions and extremities even for matters in theirowne opinion of no conſiderable moment, and to the end to enforce their novelties and fancies vpon the conſciences of others against all iuſtice and reaſon. For what is more unreaſonable then that Sects, whoſe eſſentiall grounds are Scripture alone, with a renouncing of all viſible authority to interpret it, should yet aſſume to themſelves an authority to inforce their opinions upon the conſciences of others?

4. Was it poſſible to conſider theſe things without aſtonishment? Is not the hand of God as manifeſt to the eyes of mens vnderſtandings in this buſineſſe, as the hand from heaven was to *Baltaſſar*, when by the helpe of *Daniel* he read the finall doome of his owne and his kingdomes ruine in thoſe

words MANE THECEL PHARES? I must needes confesse that, though at my leaving of the kingdome the affaires betweene the King and Anti-Royallists stood almost *in aquilibrio*, there being no considerable advantage on either party, notwithstanding I could not free my selfe from greivous apprehensions that Gods Providence had not beene so busy and vigilant in contriving such a concurrence of ominous ad prodigious events, to the end to suffer all things qvickly to conclude in peace and tranquillity.

CHAP. II.

Sacriledge ad Perjury acknowledged evē by Heathens to be principall causes of publique calamities.

1. FRom a view of our present miseries in England, and a sad præsumptiō of yet worse to succeede, I turned my thoughts to a modest cō-

ſideration and probable divination of what might be ſuppoſed to be the cauſes of ſo ſudden and diſmall a chãge there, *that is*, what peculiar nationall ſinnes have lately reigned in that kingdome, and awakened the iuſt ſeuerity of God to make it ſuch a ſpectacle of deſolation, and Proverbe of miſery above any other nation.

2. Even the Heathens themſelves take notice of two eſpeciall ſinns ſo immediately and directly contumelious to the Divine Majeſty, and therfore in themſelves ſo heynous, that they neuer eſcaped any long time an exemplary vengeance, and the punishment ordinarily inwrapped even the poſterity of the delinquents: Yea though they had beene committed only by a private perſon, and that only inwardly and in deſigne, yet the *Divine Iuſtice* did commonly extend the punishment to a whole nation: ſuch ſinns the *Græcians* therfore called Ἄτας, *that is*, piacular-exterminating crimes: among which the principall were eſteemed *Sacriledge* and *Perjury*: ſo that whatſoeuer calamities ſeiſed any

time vpon any Nation, if it could be found out that either of these two heynous crimes had beene committed, though but by a few particular persons, they presently absolved their Gods from any imputation of rigour, and much more of iniustice.

Plutarch lib. de serâ Numin. vindictâ.

3. Of this argument *Plutarch* speakes excellently in his booke *de serâ Numinis vindictâ*. And particularly of *Sacriledge* there is extant in *Ælian* an ancient memorable *Delphian Oracle*, to this effect,

Ælian. Var. Hist. lib 3 cap. 43.

Τοῖς δὲ κακῶς ῥέξασι δίκης τέλος οὐχὶ χρονιζόν
Οὐδ' ἀπαραίπτον, οὐδ' εἰ Διὸς ἔκγονοι εἶεν.
Ἀλλ' αὐτῶν κεφαλῆσι, καὶ ἐν σφετέροισι τέκεσσιν
Εἰλεῖται, καὶ πῆμα δόμοις ἐπὶ πήματα βάλλει.

That is, *Divine vengeance delayeth not to pursue those that are guilty of this crime of Sacriledge, neither can they deprecate or avoyde it, no not though they were the Offspring of Iove*

himselfe: but it hovers continually over the heades of the guilty, and their Childrens also, and one calamity on their family overtakes another. An example whereof wee find mentiond by *Strabo* and *Gellius* in that so known' History of the *Gold of Tholouse.* *Strab. Geogr. lib. 4. A. Gell. l. 3. c. 9.*

4. Then concerning *Perjury*, there is a remarkeable example in *Herodotus* of *Glaucus Epicydides*, who could not escape punishment for having onely deliberated and in his thoughts designed the forswearing a thing committed to his trust: where likewise this *Pythian Oracle* is mentioned, *Herod. Erato.*

Ἀλλ' ὅρκου παῖς ἐστιν ἀνώνυμος, οὐδὲ ἐπι χεῖρες
Οὐδὲ πόδες. κραιπνὸς δὲ μετέρχεται εἰσόκε πᾶσαν
Συμμάρψας ὀλέσῃ γενεὴν, καὶ οἶκον ἅπαντα.

That is, *To a perjurd person there is an offspring given obscure, without name, maimed in hands, and lame in feete: and this judgement seises upon him suddenly and irresistably, never quitting him till*

it have brought to deſolation all his ſtocke and family.

CHAP. III.

England prodigiously guilty of Sacriledge ſince the Schiſme.
Viſible judgements have continually purſued this crime there.

1. NOw how dreadfully and univerſally the two kingdomes of *England* and *Scotland* have beene guilty of theſe two ſcandalous, and even to Heathens abominable crimes, *Sacriledge* and *Periury*, ſince the time that the ſchiſme from Catholique Vnity began, is notoriouſly apparent to all the world, and with a ſecret remorſe bewayled even by the English Proteſtants themſelves. No man therfore can iuſtly blame mee as a diſcoverer and publisher of the faults of my beloved countrey, too farre ſpread already, and too much boaſted of by that infamous faction of *Calviniſts*, hertofore the cheiſe authours of theſe

ſinns there, and now the avengers of them. It is *Schiſme* only to which I impute theſe prodigious crimes: for before the birth of that monſter, I appeale to all manner of anciẽt Records, if euer there was any nation more abounding in holy Offrings, or more exactly obſeruing à ſyncere fidelity and ſimplicity. I may therfore without blame ſett downe the dire effects of the moſt pernicious ſect that ever was, which is able to convert Paradice it ſelfe into a ſavage waſtneſſe.

2. In the firſt place then, what a ravage of holy Offrings did that unſatiable gulfe of luſt and avarice *King Henry the VIII. of England* make at the beginning, and for the iuſtifying of his Schiſme? How did hee at one fatall ſwoope ſnatch away all the goods and revenewes, drive out all the conſecrated ſervants, and with *axes and hammers hew downe all the houſes of God in the land* belonging to all *Religious Orders*? A crime the more horrible in him in as much as he profeſſed at the ſame time, and made that profeſſion good by his cruelty that *Hen. 8.*

(excepting his withdrawing himſelfe frō his Obedience to the *Pope*) he cōſinued in the beleife of all other Catholique doctrines; preſerving likewiſe in the *Calander*, and celebrating the memory of thoſe Saints, *S. Benedict*, *S. Bruno*, *S. Dominick*, *S. Francis &c.* whoſe Religions he utterly demolished.

3. In the dayes of his ſonne and ſuc- *Edvv. 6.* ceſſour *King Edward the VI.* a Child, the then-*Protectour* and Governours adding compleate Hæreſy to the former Schiſme, continued likewiſe the Sacriledge, ſweeping ſome few gleanings that had eſcaped, and upon a ridiculous prætence of ſuperſtition deuoured even to the very Hoſpitalls, Colledges, Schooles and ſome Parish *Q. Elizab.* Churches. Even *Queene Elizabeth* herſelfe, how generous a Princeſſe ſoever, could yet ſtreine herſelfe to ſwallow downe many goodly Mannors belonging to her owne Bishops.

4. Since her times, even till this fatall age, Sacriledge has much languished there: But now the preſent bloody Presbyterian Reformers intending as it were to fill the meaſure of Sacri-

ledge to and above the brimme, and envying the pleasure of this sinne to the successours of this their new Schisme, doe labour to digge vp the very rootes of all Ecclesiasticall reuenewes, violently ravishing whatsoever belongs almost to Almighty God in the kingdome, the designe of many of them being not to spare even the tithes of Parishes, which they intend to exchange into narrow and scandalous stipends.

5. Now to iustify that obseruation of the Heathens touching Gods reuenge continually attending this sinne of *Sacriledge*, and to demonstrate that God is at least as sensible of this affront done him by Christians, as heretofore by Idolaters, I adiure all the inhabitants of *England* to witnesse with mee if a continuall curse has not pursued and rested upon the families and estates of those, who have thought to enrich themselues by adjoyning the possessions of Gods Church to the inheritance of their Ancestours; if those holy things have not continually cancred and consumed

whatsoever temporall goods or lands have beene annexed to them; in a word; whether that may not be verifyed proportionably through that whole kingdome, which to this purpose was observed by that learned Antiquary *Sr. Iohn Spelman*, who discoursing of this argument, and bewayling, as oft hee did, the insensiblenesse of his countrey to this visible curse of God, tooke a Mappe of his owne Province, and opening a compasse to the distance of about twenty English miles, fixed one foote upon his owne house, with the other drawing a circle about it, and protesting that within that circle there had anciently beene (as I remember) neere thirty *Monasteries*, *Prieuries*, *Nunneries*, and other *Religious houses* distributed to severall families there: Withall that within the same compasse there were about as many ancient Families that had had no portiō in those *Sacrilegious Spoyles*; and that of the former kind there were not left above three *Religious houses* and *Manors* which continued in the same fa-

S. I. Spelman.

milies to which in the age immediatly before they had beene given: and of the latter sort there were not above three families and estates that had fayled and changed Masters.

6. Now can any one possibly expect that Almighty God will be mooved to repent himselfe of the plagues destined to that unhappy kingdome, or that hee will make use of such *unchristian Reformers* to procure the peace and tranquillity of it, whē so visible examples of his curses upon Sacriledge are not only despised, but euē a defiance is made against his seuerity by persons, who most blasphemously stile it an honour done to Christ, not only to renverse the sacred trueth's by him left unto his Church, and the Holy Orders by him established in it, but also to despoyle him of his coate after the losse of his cloake, and to expose him almost naked, in his Ministers, to the miseries and scorne of the world?

7. Can any thing else be expected for a proofe that our English Reformers are arrived to the heigth and per-

fection of this crime? Yet even ſome thing beyond this may be added. Let this age of Chriſtians take notice, and let them not forgett to tell it to their Poſterity (if they can beleive it) that concerning *Sacriledge* Order is taken by a publique law: And this, not to confirme the poſſeſſion of Church lãds in thoſe ſacrilegious hands to which they have beene giuen, not to afford them indemnity and ſecurity againſt any claime of God or his ſervants: (for how poore and inconſiderable an attentat is that to the impudence of our Reforming Calviniſts.) But Order is taken by law againſt any man's repentance hereafter for *Sacriledge*, againſt feare of divine vengeance, againſt avoyding ſuch viſible curſes from heaven: it is a crime for any man to ceaſe to be *Sacrilegious*, or to præſume to reſtore unto Almighty God thoſe things which he is perſwaded belong unto him: it is not permitted to ſuch a man to reſtore to the Preiſt to whome the care of ſoules is committed, the tythes, which certainly are either Gods due, or no mans: Before this

can be done, allowance and indulgence muſt be had from all the three Eſtates of the Kingdome, they muſt all agree as it were to their owne condemnation before ſuch a man can be allowed to eaſe his tormented conſcience by freeing himſelfe from ſuch accurſed ſpoyles. My deare countrey, I hope, will pardon mee if I profeſſe that I could not free my ſelfe from greivous apprehenſions that a fearfull account will he exacted by Almighty God for a crime ſo continually and heynouſly committed, at which even *Heathens* themſelves would tremble.

CHAP. IV.

Periury how frequently, and how heynouſly committed in England ſince the Schiſme.

1. THen for the crying deſtructive ſinne of *Periury*, the guilt thereof ſo often, ſo heynouſly, ſo manifeſtly againſt conſcience repeated, hath almoſt uniuerſally ſeiſed upon the

whole Kingdome. Indeede this sinne, aswell as the former of *Sacriledge*, is the ordinary and almost necessary attendant of *Schisme* and *Hæresy*. That great *Patriarch* of both, *Calvin*, would not vouchsafe to impart his skill in these two qualities to thē of Geneva, till they had by a solēne publique oath obliged themselves indispensably to embrace whatsoever doctrines hee should establish among them, and till they had charged a curse upon themselves and their posterity for ever if afterward they did repent themselves of that *Periury* and *Rebellion* against their lawfull *Prince* and *Bishop*.

2. Concerning *England*, the poore subiects there ever since *Schisme* and *Hæresy* found entrance have beene as of course accustumed to be constreined to forsweare themselues by publique Order and in a most solemne fashion, whensoeuer either the lustes or interests of their Princes have moved them to introduce any novelties amōg
Hen. 8. them. First, *Henry the eight* without giving his subiects leave or space to study the point of Controversy (which yet

yet indeede was then no controuerſy at all) with forced conſent of his Parliament conſtreined them generally to renounce one *Article* of that *Faith* (namely, *Obedience to the Viſible Vniuerſall Paſtour of the Catholique Church*) wherein they and their Anceſtours for many ages had beene bred, a doctrine introduced, and generally embraced there ever ſince the Nation was converted from Heatheniſme by their glorious *Apoſtle S. Auguſtin the Benedictin Monke* delegated thither by the more glorious *Pope S. Gregory the Great*. To effect which *Periury*, the meaner ſort of people were forced by Tyranny, and the *Great-ones* allured by partaking in the ſpoyles of *Sacriledge*.

3. After his death, thoſe ſacrilegious Perſons who governed the Kingdome during the raigne and minority of his ſonne, cauſed the Parliament a ſecond time to impoſe upon the whole Nation a yet greater *Periury*, namely entirely to ſweare away a great part of that *Faith* which made them *Chriſtians*. And though they willingly repented their former *Periuries* and impieties, retur- *Edvv 6.*

ning to their ancient Beleife and Obedience during the short raigne of that *Q. Mary.* *Catholique Princesse Queene Mary:* Yet the interests of her sister and succes- *Q. Eliz.* sour *Queene Elizabeth* prævayled so farre as to make them repent their repentance, and to sweare over againe all their former *Periuries*, her cunning *Councellours* by all unlawfull wayes of violence and allurements surprising the Parliament, corrupting the Cleargy, and violencing the consciences of the subiects, and so contriving their designes as that they confidently imagined that *Schisme* and *Haresy* were established in *England* irremovably, being setled by a *law* as irrevocable as that of *the Medes and Persians.*

4. But in vaine: For *Schisme* and *Haresy* wanting firme and reall foundations, and being built only upon sæcular interests, when those interests come to fayle (as all wordly things must in time) naturally sinke lower and lower into that gulfe which has no bottome. For it is remarkeable that *Haresy* being a ruine of *Faith*, as *Schisme* is of *Charity*, all changes that are made

in them are ſtill to the worſe, Faith is cõtinually more and more undetermined, and Charity more and more cryd downe and made unlawfull. A fearfull example of this ha's beene repræſented to the world in this late *Schiſme* in *England* from a former *Schiſme*: For heretofore the *Engliſh Proteſtants* prætended that by their *Separation* from the *Catholique Church* there was made a rent only in the ſeameleſſe garment of *Chriſt*, but yet ſo that the partes hung together ſtill, allowing the *Catholique Church* to bee a true *Church* of *Chriſt*, but præferring their part of it as better cleanſed and washed then the other. But now *Chriſts* garment is torne by thē into I know not how many raggs, all pluckd entirely from one another, and this with ſuch violence and iniuſtice, as *Mahomet* himſelfe would have abhorred.

5. But to returne to *Periury*, a moſt uſefull and neceſſary engine in *Schiſme*; certainly never any *Carthaginiã* or *Barbarian* has giuen ſuch prodigious Examples, as the Presbyterian Calviniſts. For perſons who make it a

foundation of their Sect to acknowledge a private ſpiritt to be the only iudge of Scripture and points of Religion renouncing all externall Eccleſiaſticall authority as to ſuch a purpoſe, for ſuch men I ſay to force other men without any new information or inſtruction to forſweare whatſoeuer the law of God (as they beleived) and moſt certainly the lawes of the Kingdome then in force obliged them to, is an attentat moſt horrible: But by a new oath, and that explicitely commanding perſons to præſerve theyr loyalty to their Prince, and to maintaine the lawes and Religion of the Kingdome, by ſuch an oath I ſay, to oblige the ſame Perſons at the ſame time to ſeeke the deſtruction of their Prince and of the ſame lawes and Religion, aud to ſpend their fortunes and lives in the defence of a Religion not yet in being, but promiſed to be contrived no man knowes when, nor by whome, and to ſweare that that unknowne Religion yet in the forge was true and only conformable to the word of God: What name can be found out

for ſuch ὄψις, an execrable renouncing of God, as this? And yet all this ha's beene in the face of the ſunne, and this muſt in *England* be ſtiled a *Reformation*, and ſuch an one as might deſerve to be purchaſed with that ſea of blood which ha's lately flowed there.

5. Surely this one example alone may ſuffice to advertiſe all thoſe who have ſeparated from the unity of Chriſt Church, what are and probably will bee the dire effects of *Schiſme*. Let them not caſt their eyes ſo much upon thoſe frequent ſeditions and Rebellions, and thoſe rivers of Chriſtian blood, which under a prætence of *Reformatiõ* have beene ſhed in Chriſtendome ſince Luthers Apoſtacy: But let them rather conſider this as a iudgement more terrible then all the former, namely that for a punishment of *Schiſme*, and ſuch crimes as are the naturall fruites of it, Almighty God ha's given up *England* to this more thẽ Atheiſticall, wantõ, petulant contempt and defyance of his heavẽly Majeſty.

7. Therfore ſuch abominations as theſe, *Sacriledge* and *Perjury*, then

which no Heathen could imagine any more abominable and theſe ſo, great abominations exalted to the utmoſt degree and circumſtance of aggrauation, having thus uniuerſally infected and enuenimed all the ſeverall Orders and degrees of men in *England*, could I poſſibily, remaining a Chriſtian, or not becoming a profeſt Atheiſt, eſcape fearfull apprehenſions that the end of ſuch things would be yet more terrible, and that ſuch execrable crimes would require a long time for expiation?

CHAP. V.

The ſanguinary lawes, and cruell execution of them upon Catholique Preſts in England.

1. THere was one ſinne more of which the *Engliſh Goverment* ſince the *Schiſme* there was guilty, which God ſeldome leaves unpuniſhed, and for which, even during the time of my being a *Proteſtant*, I apprehēded ſome time or other a sharpe

viſitation ; Which was Murdering with the ſword of Iuſtice ſo many innocent, meeke, religious ſoules, I meane the execution of thoſe bloody lawes againſt poore *Catholique Prieſts*, To very many of which there was not the leaſt prætence of any charge of ſedition or Treaſon : But for this only crime of being of that heavenly vocation to which the Spirit of God had called them, and the ſacred authority of the Church had exalted them, and for a conſcionable diſcharge of that calling, they were arraigned, condemned, draggd to the place of execution, there ignominiouſly hang'd, and their halfe-living bodies moſt inhumanely quartered, and expoſed to the ſunne and weather.

2. This crime was the more inexcuſable, becauſe committed by *Engliſhmen*, who though violent enough in their paſſion when it is provoked, yet are apt in a short time to relent, and by *English Proteſtants*, a ſect prætending above ordinary to moderation and clemency. But the truth is, the *Calviniſticall Spirit* has beene working

in that State ād government ever ſince the beginning of *Queene Elizabeth's* raigne, for they were her Councellours of that bloody faction which ſuggeſted firſt thoſe cruelties, which their deſcendants have ſince eagerly purſued and acted by the hands of others, till their ſo long proiected deſignes ſucceeding they might have the pleaſure to glutt themſelves with Chriſtiā blood even to vomiting, as they have done in theſe late warres.

3. Now that this it no falſe character of that *Calvinſticall Spirit*, (beſides many wofull experiences of old in other countreyes) our great Parliamentary countrivers, and managers of the warre have of late given ſeverall teſtimonies irrefragable, who whenſoeuer they were preſſed with want of treaſure for maintaining this unnaturall commotion, knowing the complexion and temper of their owne faction in *London*, how delightfull to them a ſpectacle of blood would be, had no readier wayes to extort ſupplies of money from them, then by feaſting and regalling them with the execu-

tion of a *Catholique Preist*, or shedding moſt cruelly the blood of their owne *Archbishop*, or of ſome other conſiderable faithfull *Royalliſt*. I beſeech Almighty God, that when the time ſhall come that hee will make inquiſition for blood, he would ſever the innocent from the guilty, and not impute to the whole Nation the cruelty of one bloody faction there.

CHAP. VI.

The authours ſadneſſe for the ſins and miſeries of his countrey.
What remedies and lenitives he found for this ſorrow.

1. A Sadd meditation on ſuch arguments as theſe was the uſuall exerciſe of my thoughts at my departure out of *England*, and a good while after, during my firſt aboade in *France*. And though, God bee thanked, I could not accuſe myſelfe of having contributed any thing directly, or otherwiſe then all other ſinners

before Almighty God doe, to the preſent deſolations of my poore beloved countrey, and therfore ought to have contented my ſelfe with an entire reſignation of the whole matter into the hands of a moſt mercifull however infinitely provoaked God, praying for the peace of that *Ieruſalem*, without unneceſſary afflicting mine owne ſoule: Yet I willingly deceived my ſelfe into a kind of pleaſure of greiving, with this wrong beleife, that in ſuch circumſtances to doe any thing but greive were to renounce not only humanity, but likewiſe that duty which the law of *Chriſt* obliged mee to performe in the behalfe of his Church; a Church in my opinion then, if conſidered as abſtracted frō the intrigues and intereſts of *State*, and from the doctrines and practiſes of *Calviniſticall Spiritts* (which notwitſtanding almoſt from the beginning dimm'd the luſtre of it) the moſt free from corruptions in practiſes commanded, the moſt pure in doctrines decided and received, and the moſt moderatly and charitably allowing a latitude to mens vnderſtan-

dings of any under the ſunne.

2. But time and better inſtruction from ſpirituall Perſons, eſpecially *Catholiques* (whoſe counſells in matters of practiſes in ſuch caſes I thought it not unlawfull to hearken to) did at length reduce my mind into a more calme temper, toward which tranquillity I was much advanc'd by an obſtinate reſolution not only not to be inquiſitive after newes good or bad, but to avoyde thoſe conuerſations where I might be in danger of ſuch a mortification, and withall by employing my time and thoughts in that charge which I had undertaken, and in mine owne private ſtudies.

CHAP. VII.

A ſcrupule ſuggeſted to my mind. viz. To the Communion of what Church I ſhould adhere upon ſuppoſition that the Church of England ſhould faile.

1. NOt long after this there was, I know not how, ſuggeſted

to my understanding a thought, which I could not at pleasure silence, and which interrupted much my extreame eagernesse of reading; it was this, *A supposition being made that it should please Almighty God to putt a periode to the Church and Ecclesiasticall goverment in England, to what Churches Communion I should then adioine my selfe!*

2. It was not any reason I had to dispayre of the Kings condition that occasion'ed such an inquiry (for at this time hee was in a state to dispute upon even termes the victory with his enemies) nor any iealousy of the trueth of the English Religion: But knowing that the English Church, considered as distinct not only from the Romam, but from all other sects in separation likewise from it, was not, nor ever prætended to be either *indefectible* or *infallible*: Nay more, considering that the Ecclesiasticall goverment in England depended absolutely upon the firmenes or weakenesse of the King's authority there, by whose absolute power only and according to whose interest's it was framed at first;

And perceiving but too well that for many yeares there had beene a powerfull, malicious, contriving faction of Calviniſts, æqually enemies to Monarchy and Epiſcopall Goverment (as they have given proofe to the full) and which had intruded themſelves and were generally incorporated both into the inferiour Cleargy, Vniverſities, cheife Bourgeoſies, and places of Iudicature, whoſe deſigne received from their forefathers it had beene to omitt no occaſion to ruine both the civill and Eccleſiaſticall State, whereto the whole Kingdome of Scotland would be ſure to give their brotherly aſſiſtance: Laſtly being aſſured that the maine thing, and to mee the moſt conſiderable advantage which the English Church had above all others prætending to a Reformation, namely a ſucceſſion and authority of Bishops and other Eccleſiaſticall Orders received from the Romam Church, was never confidētly and generally taught in England to be of *diuine right*, and by conſequence tooke no firme rooting in the conſciences of English ſubiects;

Vpon which ground I easily foresaw that though perhaps many would adventure farre to support the Regall authority, yet if euer the title of Episcopall Iurisdiction should be separated from the Rights of the King, there would but very few appeare that would hazzard their fortunes or lives for that which though they præferr'd infinitely before the Presbyterian Tyranny, yet they had never beene taught that it was an essentiall condition of a Church: Yea on the contrary they had seene both King and Cleargy and generally the whole Kidgdome looke upon the Calvinist and Lutheran Churches as brethren of the same Religion in substantialls, sending Bishops and other Ecclesiastiques to sitt with them in their Synods, maintaining their quarrells, commending their principall authours, harbouring, releiving and præferring their exiles, In a word, upon that title of *Brotherhood* assisting them with treasure and forces in their Rebellions.

3. Vpon such grounds as these cõsidering the unsure fondation of this

English Church, I thought it not unreaſonable to ſpend ſome thoughts vpon that enquiry, viz. To *what Churches Communion I ſhould adioyne my ſelfe vpon ſuppoſition that the English Church ſhould come to fayle.* I thought my ſelfe the rather obliged to purſue ſuch a proviſionary enquiry, becauſe I remembred that Mr. Hooker, one of the moſt learned iudicious writers that ever that Church had, whether vpon ſuch grounds as are before mentioned, or from his great and allmoſt Propheticall prudence, (for *Prudentia eſt quædam divinatio*) or whatſoeuer was the motive, but that great perſonage in thoſe very bookes which he wrote to defend that Church, ſayd that the *English Church, was in probability a Church not to cõtinue aboue fourſcore yeares.*

Com. Nep. in vit. Pompon. Attic.

Hooker Eccl. Pol. lib. 5.

CHAP. VIII.

A Reflection upon ſeverall Sects. And firſt upon the Socinians.

1. NOw in purſuing this inquiry, it ſcarce entred into my

thoughts to admitt into debate the Roman Church, becauſe the maine foundation thereof, namely *infallibility*, I verily beleived I could, powerfully arm'd with Mr. Chillingworth's reaſon, evidently and demonſtratively deſtroy.

2. Of ſects in ſeparation from the Catholique Church thoſe which I thought moſt conſiderable, and therfore repræſented them to my underſtanding, to examine which of them would beſt approove it ſelfe to my choice, were 1. the *Lutheran*, 2. the *Calviniſt*, 3. the *Socinian*. For as for thoſe fanaticall Sects of Anabaptiſts, Famuliſts, &c. they being onely confuſed troopes of ignorant dreaming ſpiritts, which hitherto have never becne able to convert one Parish or Village entirely to themſelues, and the very dregg's of all other ſects, where thoſe that were diſcontented or craiſed in their underſtanding ordinarily ſetled; I could not obteine from my ſelfe the patience to examine ſeriouſly their grounds, or to putt it to the quæſtion whether I ſhould adioyne

my ſelfe unto them or no. Adde hereto that I could never meete with any of their writings, ſo obſcure they are, and afrayd of the light.

3. Concerning the other three Sects, the temper and morallity of the *Socinians* was much more agreeable to mee then that of the other two. But their inexcuſable boldneſſe of trampling vnder foote all authority of Fathers and Councells, and their licentious introducing blaſphemous and long-ſince-buried Hæreſies againſt the fundamentall Myſteries of Faith was to mee intollerable. Beſides, neither *France* nor *Italy* being able to afford mee bookes of *Socinian* doctrines, I was forced to content my ſelfe with that curioſity which I had had a few yeares before in *England* (where ſuch bookes were but too frequent, notwithſtanding the care of the late *Archbiſhop of Canterbury* to hinder the importing them) at which time I read over almoſt all the conſiderable treatiſes of that Sect, both of controverſy, and expoſition of Scripture. The effect of which my curioſity was only an

eſteeme of the excellency of their naturall parts both for the ſubtilty, ingenuity, and clearneſſe of diſputation, & an acknowledgement that they were farre more conſtant to their principles, and leſſe incumbred with difficulties and contradictions then the other two: in a word, that the frame of their bulding was uniforme, not unhanſome, and as ſtrong as a building could bee that had no better foundation then the mooving ſand of naturall reaſon: Whereas the other two Sects of *Calviniſts* and *Lutherans* (to whome I had ſome iealouſy that the *Engliſh Proteſtãts* might be ioyned) relying principally indeede upon private interpretation of Scripture, but challenging likewiſe the ſuffrages of the Ancient Fathers, (eſpecially in ſome doctrines of meere Tradition, as *Baptiſing of Infants* &c.) by reaſõ of the inæquallity in the foũdation, the building could not chuſe but have many rents and declinations in the walls, ſome parts continuing ſtable, aud others ſinking by reaſon of the yeilding of the Foundation:

which difformities the *Socinans* avoyded. This was all the change that the reading of thoſe Hæreticall blaſphemies wrought in mee, none of their ſubſtle wreſtings, and Chymicall extractions of new ſences from fundamentall Texts of Scripture prævailing againſt the conſtant uniuerſall authority of Gods Church interpreting the ſame Texts.

4. I conceive it unneceſſary, if not very inconvenient to ſett downe here the exceptions I had againſt the ſeverall peculiar doctrines proper to the *Socinians*, for feare leaſt by vndertaking to confute I ſhould endanger to diſtill the infectious poyſon of them in a countrey, where, God be bleſſed, they are utterly unknowne: remembring how ſubtilly and maliciouſly the Schollars of *Sibrandus Lubbertus in Holland* are reported to have abuſed their unwary Maſter: for they having an extreame itch of reading one of the ſubtilleſt treatiſes of *Socinus*, which was forbidden to be diſperſed, knew no better a meanes to ſatisfy their curioſity then by perſwading their cre-

dulous Maſter that it was expected frō his eminent abilities to confute ſo pernicious a booke; which hee having, as hee thought ſufficiently performed; they further told him that it would be iniuſtice, and a kind of confeſſion of guilt to publish his cōfutation without the adverſaries Text, and by that meanes they made their Maſter a ſower of Hæreſy, for every one almoſt bought up the booke for *Socinus* his ſake only, ſcarce any vouchſafing to caſt their eyes upō the heavy vnskillfull confutation.

5. Thus I made but a ſmall ſtay upon the *Socinians*, upon whome I looked rather with pitty then reſentmēt: Cōſidering withall that they were the almoſt only Sect which made profeſſion againſt violence, and active diſobedience, condemning warre abſolutely and upon whatſoever prætences. Notwithſtandig obſerving that one eſſentiall marke of that Sect was reſolutely to hold no opiniō, but in every *Synod* to give leave to the quęſtioning or altering of whatſoeuer Articles of Faith had beene before decided,

who can tell whether if they encreaſe in numbers and power they may not thinke fitt to beginne with the alteration of that doctrine? For I have know'n when even the *Calviniſts* being in low eſtate, have preached liberty of Prophecying, which being ſtrong enough to gaine it by force, they never yet allowed to any other.

CHAP. IX.

Reflection upon the Calviniſts and Lutheran Churches.
Their firſt diſadvantage in compariſon with the English Church.

1. HAving paſſed with ſo much ſpeede the Sociniã Churches, I fixed my thoughts more ſeriouſly upon the *Lutherans* and *Calviniſts*, to the end to reſolve my ſelfe whether thoſe points of doctrine, diſcipline or practiſe, wherein they differed from, and apparently came short of the English Church, were indeed of ſo high a nature as to dishearten mee from

embracing their communiō any other way, then by allowing them my Charity, in not condemning them, which I also afforded even to the *Romam Church* it selfe.

2. Now among the differences, wherein all other Sects prætending to a Reformation were distinguishable from the English, as wanting certaine priviledges and commendable qualities which shee enioyed, some I found to be commune to all those Sects, (especially the Lutherans and Calvinists:) Others to be proper and peculiar to each. Concerning these latter, I found it to little purpose to spend much time in examining them, because the former commune ones did more then sufficiently dishearten mee from adioyning my selfe to their Communion. And those were especially these five, viz. 1. Their grounding their beleife both of the bookes of Scripture, and the true sence of them, not upon the uniuerfall Tradition of the Church, but their owne private Spiritt, which, as they prætended, assured them that the Apostles and Evā-

gelists were the Authours of them, and that the sences which they collected from them, were the true undoubted sences of them. 2. Their apparent want of a lawfull succession of Ecclesiasticall Governours and Teachers, ioyn'd with an unsufferable præsumption in condemning of Tyranny that Goverment of Bishops, which had beene apparently settled in the uniuersall Church without contradiction since the Apostles times. 3. Their doctrines and practises of *Sedition* and *Rebellion*. 4. Their professed hatred of peace and Reunion with the *Catholique Church*. 5. The prodigious personall qualities of *Luther*, & *Calvin*, which shewed them to be persons extreamly unfitt to be relyed upon, or acknowledged for Apostles, and Reformers.

3. Concerning the first commune difference, namely, The *Calvinist's* and *Lutheran's* grounding their beleife of Christian doctrines, and their sence of them, and generally of the bookes of Scripture not upon the authority

and Tradition of the Church so much as upon a private Spiritt, testimony or suggestion prætended to be infused from the Spiritt of God, by which they tooke upon themselves to be assured of the trueth of Christianity, of their expressions of severall Articles of Faith, and of their perswasion that the Apostles and Evangelists were the Authours of those Divine writings: what little satisfaction I found in this maine foundation of their Religion I shall reserve to demonstrate hereafter. For the present I desire not to be mistaken when I call this one of the differences and disadvantages which the *Lutherans* and *Calvinists*, &c. have in comparing them with the *English Church*. For though it be true that by rationall consequence frō the grounds declared of the *English Church* the former position perhaps will follow: notwithstanding shee ha's beene more moderate and wary then publiquely to prætend to such a *Private Spiritt*, and by consequence ha's left a latitude and liberty for them in her Communion to renounce it, as many of the most

moſt learned among them have done.

CHAP X.

Apparent want, yea renouncing of a lawfull ſucceſſion of Eccleſiaſticall Gouernours and Teachers among Lutherans and Caluiniſt's.

1. A Second thing wherein the *Lutherans* and *Caluiniſt's agree'd* to diſagree with the *Church of England* was their want of Bishops, and by conſequence of a lawfully ordeined Cleargy. This was an inconvenience ſo much the more hard to be digeſted by mee, and which deſerued neither excuſe nor commiſeration, becauſe by reaſõ of their wãt of Bishops at their firſt prætended Reformations they came to that shameleſneſſe as to ſeeke to palliate this defect by a deſperate condẽning of the Order it ſelfe, as a tyranny and uſurpation crep'd into the Church againſt the expreſſe order of Chriſt and his Apoſtles: And though they (eſpecially the *French*

Caviniſts) might afterward have in ſome ſort remedied this defect by receiving a Cleargy by the Ordination of the English Bishops (wherto they have beene earneſtly ſollicited, as namely, by Bishop Morton) notwithſtanding they utterly perſiſted in the utter refuſall of ſuffering this important diſadvantage to be cured. Yea to that ridiculous impudence have they arrived in Scotland, not many yeares ſince, as to admitt one to publique penance in the Church only for having beene a *Proteſtant Bishop.*

2. I cannot forbeare to give a taſt of Luthers ſpiritt with reference to this ſubiect, lively repræſented in a Bull by him published to this tenour, Anno Domini M. D. XXIII. *Nunc attendite vos Epiſcopi, imò larva Diaboli; Doctor Lutherus vult vobis Bullam & Reformationem legere, quæ vobis non bene ſonabit.* Doctoris Lutheri Bulla & Reformatio. *Quicumque opem ferunt, corpus bona & famam impendunt ut Epiſcopatus devaſtentur, & Epiſcoporum regimen extinguatur, hi ſunt dilecti Filij Dei, & veri Chriſtiani, obſer-*

Oſiand. cent. 16. pag. 87.

uantes præcepta Dei, & repugnantes ordinationibus Diaboli: aut si hoc non possunt, regimen saltem illud condemnent ac vitent. Contrà verò quicunque manutenent Episcoporum regimen, eisque obediunt voluntariâ obedientiâ, hi sunt Diaboli ministri proprij, & repugnant Dei ordinationi ac legi. That is, *Now bee attentiue O yee Beshops, or rather disgnizes of the Deuill, Doctour Luther will reade to you a Bull, which will not sound pleasingly vnto you.* The Bull and Reformatiõ of Doctour Luther. *Whosoeuer brings assistance, spends body, life and honour to the end that Bishopricks may be wasted, and the goverment of Bishops extinguished, such are the beloued children of God, and true Christiãs, obseruing the commandements of God. and resisting the Ordinances of the Deuill. Or if they bee not able to doe thus much, let them at least condemne and auoyd that goverment. But on the contrary, whosoeuer maintaine the goverment of Bishops, and obey them voluntarily, such are the very ministers of the Deuill, and resist the Ordinance and law of God.* Hitherto is *Luthers Bull.* And

I desire that any reasonable Christian would confesse whether he can chuse but beleive that the very same whom Luther himselfe confesseth to have beene his Counsellour and perswader to leave Masse, was his Secretary likewise to write this Bull? And that a man should not thinke that this was onely one of Luthers frantick extravagancyes, the horrible effect will demonstrate the contrary, which was a fearfull insurrection and Rebellion of a world of countrey-people combind by oath to the ruine of severall Ecclesiasticall Princes in Germany, who were content in that cause to stand to Luthers iudgement. Who when hee perceived they were unfurnished of armes, and unlikely to prosper in their designe, least their rebellion and the effects of it should be imputed to him, was content to exhort them to obedience.

Id pag. 102.

3. *Calvin* and *Beza*, &c. though more subtile, yet were not lesse malicious against Episcopacy, as appeares in severall of their treatises and Epistles. Yea *Calvin* ascended to that

heigth of arrogance as to profesſe that that Order and diſciplinewhich he had forged in *Geneva* and wherof not one ſingle patterne can bee given ſince Chriſts time, was not only iuſtifiable, but neceſſarily obliging all Chriſtians to conforme unto.

4. Whether it may in ſome meaſure be attributed to my education in a Church which challenged to it ſelfe a priviledge beyond all other Sects from a ſucceſſion of Bishops, or to the evidence of reaſon and authority which convinced mee of the neceſſity of ſuch a ſucceſſion; However it came, I found it was impoſſible for mee to ſuffer my ſelfe to be perſwaded that Epiſcopacy was a Goverment condemnable; or that a legitimate ſucceſſiō of Holy Orders was not neceſſary to the conſtitutiō of a Church; Or laſtly that the ſupereminence of Epiſcopacy above Preiſthood, the appropriating therto of the power of Ordination, Confirmation and giving ſuffrages in Councells was an vſurpation crep'd into the Church immediatly after the Apoſtles times, and

contrary to their intention, Considering that the Primitive Churches were even to excesse scrupulous in maintaining the very phrases of traditionary Doctrines, and formes of customary practises, in so much as when the least innovation in either was discovered, all men conspired to condemne the innovatours; Witnesse the controversies about Easter, Rebaptization of Hæretiques, &c. Was it imaginable, thought I, that those first Bishops, who even by their Offices were more peculiarly *Candidati Martyrij*, should so suddenly degenerate from the Apostolicall Spiritt of Humility, as universally to conspire to sett up that prætended Tyranny over the rest of the Cleargy, and the whole Church? Or supposing that in the mid'st of such dire persecutions they had the will and leasure to designe such ambitious proiects, is it credible that the whole *Order of Presbyters* would suffer themselves to be excluded from their Priviledges and Offices so very lately bequeathed them by Christ, and conferr'd by the

Apoſtles; and this univerſally through the whole world, and not one ſingle Presbyter appeare that should proteſt againſt ſuch an uſurpation? Certainly it was much more probable that *Luther* and *Calvin* were either deceivers or deceived, then that all Primitive Bishops were Tyrants, and all Primitive Preiſts fooles, or rather betrayers of that power and duty left and enioyn'd them by the Apoſtles.

5. But though I could have digeſted this, what arts or violence could I make uſe of againſt mine owne reaſon and conſcience to perſwade my ſelfe to live in a Church, in which there were neither *Bishops* nor *Preiſts*, but a new order and title of *Miniſters* made by a conſpiracy of ignorant laymen, a Church that tooke upon her to degrade and annull the Orders of the whole Chriſtian world, becauſe they had not beene communicated to her, a Church which (notwithſtanding the expreſſe wordes of *Saint Paul*, who tells us that one of the ſpeciall giftes which our Saviour vpon his Aſcenſion received from his Father to en- *Eph.* 4.

rich his Church withall, was that ſubordination of ſeverall Orders of the Cleargy, which was to continue till the *conſummation of the Saints*, or end of the world, yet) profeſſeth that there is no ſuch ſubordination, and that there were no lawfull Bishops or Paſtours in the Church of many hundred yeares before *Luther* broake his vow of Chaſtity to make himſelfe fitt to propogate them, and before *Calvin* eſcaped from Noyon to Geneva, there to maintaine the gates againſt the Bishop, and to create Miniſters under himſelfe and in his Prince's place?

CHAP. XI.

Conſent of Fathers againſt Calviniſts and Lutherans.

1. UPon ſuch ground's of Calviniſts and Lutherans (if they could poſſibily appeare to bee true) what impudence and folly muſt wee needes impute to all the ancient Fathers and Doctours of the Church,

who never fayle in disputing against all sortes of Hæretiques or Schismatiques to insist unanimously upon this Quære, *By what lawfull succession from what Apostolique Seate their first Teacher derived himselfe?* And professing that it was as necessary to insist upon the point of succession, as to examine the trueth of the doctrines themselves, according to that speech of Saint Chrysostome, *Suppose you that it is sufficient to say they are Orthodoxe, and in the meane time Ordination is lost and perished? To what purpose is the rest, this being not made good? For wee ought no lesse to contend for it then for the faith it selfe.* *Chrysost. Hom. 11. in Ephes.*

2. Witnesse hereto Saint Ireneus, *Where is it then that a man shall find such Pastours? Saint Paul teacheth us when hee sayes, God hath placed in his Church first of all Apostles, secondarily Prophets, in the third place Doctours. There then where the gifts of our Lord are placed, in the same place must wee seeke for the truth, among whome the succession of the Church since the Apostles, and the purity of doctrine is mainteined in it's inte-* *Iren. lib. 4 cap. 45.*

Cyprian. in ep. ad Magnum. *grity.* Witnesse Saint Cyprian, *Whereas some alledge that they acknowledge the same God the Father, the same sonne Jesus-Christ, and the same Holy Ghost; this can nothing avayle them* (viz. being in Schisme) *For* Core, Dathan *and* Abirō *acknowledged the same God that Aaron the High Preist and Moyses did, living under the same law, and in the same Religiō: They invoked that one and true God who is to be worshipped and pray'd to: Yet in as much as exceeding the limit's of their Ministery they assumed to themselves the licence to sacrifice in opposition to Aaron the High Preist, who by the ordination of God had before obteined the lawfull Preist-hood, they being supernaturally strooken presently receiv'ed the iust punishment of their unlawfull attempts.* And

Id. ibid. again, *Novatianus is not in the Church, neither can be accounted a Bishop, who despising the Evangelicall and Apostolicall Tradition, succeding to no person has beene ordeined by himself.* And againe,

Id. ibid. *How can hee be acknowledged to be a true Pastour, who (the true Pastour beeing alive and by a successive Ordination presiding in the Church) without succeeding*

to any one, beginns from himſelfe. And againe, *Chriſt ſayes to his Apoſtles, and by them to all Prelates who ſucceede the Apoſtles by a ſubſtitute ordination* (*Vicariâ Ordinatione*) *Hee that heareth you heareth mee* Witnes Saint Athanaſius, *How can they be Bishops, if they have received their Ordination from Heretiques, even by their owne accuſation?* Laſtly (to omitt infinite paſſages in Terttullian, Saint Auguſtin, Optatus *&c*) Witneſſe Saint Hierome who ſpeaking of Hilary the Deacon authour of one of the Sects of the Luciferians, ſaith, *Together with the man his ſect likewiſe is perished, becauſe a Deacon could not ordeine a Clearke to ſucceede after him. Now it is not a Church which hath noe Preiſtes.*

Id. Ep ad Flor.

Athanaſ. de Synod.

Hieron in Dial. cont. Lucifer.

3. Were ſuch arguments as theſe, I would faine know, logicall and efficacious in the third and fowrth century of Chriſtianity, and are they of no force now? When was it thar they begunne to looſe their vertue? Did all the *Ancient Martyrs, Bishops and Doctours* of the Church, Champions of Chriſtian Religion, confound all the

the ancient Hæreſies by demonſtrating that the authours of them had no perſonall legitimate, (nor doctrinall) ſucceſſion? And shall wee be made beleive that ſuch a ſucceſſion now is not only not neceſſary, but that it is rather a preiudice, yea that it is an argument for Hæreſy? That it is a proofe of a truely *pure Reformation* to abiure not only all the ancient Ceræmonies of Ordination, but even the Offices, yea the very names of all Eccleſiaſticall Orders? For mine owne part I muſt acknowledge my want of courage: I durſt not range my ſelfe in ſuch a *Congregation* where I ſhould be expoſed *point blanc* to receive all the ſhott which ſo many (by all acknowledged) Saints have darted againſt the ancient Hæretiques.

CHAP. XII.

Seditious Doctrines univerſally taught by Calviniſts, &c.

1. A Third important inconvenience, which I could not ſee

any meanes to avoyd being adioyn'd to the Lutherã or Calviniſt Churches, was the ſcandall of *Sedition* and *Rebellion*. An imputation this was which I could never perceive that any of thoſe two factions (and principally the Calviniſts) tooke any care to cleare themſelves of, any other way then by recrimination upon ſome particular perſons among Catholiques: Never could I meete with, or heare of any *decree Synodicall*, any treatiſe or writing by which they prætended to free themſelves from this charge, or to give ſecurity to Princes in whoſe Dominions they lived of their intention to be loyall and obedient.

2. Indeede at the end of the Confeſſion of Faith of the French-Calviniſt-Churches there is a ſeeming plauſible acknowledgement of obligation to ſubmiſſiõ to lawes and Magiſtrates, but with this expreſſe reſervation, *moyennant que l'Empire Souuerain de Dieu demeure en ſon entier*, that is, *upon condition that God's ſupreme authority remaine inviolated*: a reſervation ſo large and ſo ambiguous, that they

Confeſſion de foy in fine.

having both by writings and too frequent practiſes declared that they conceive themſelves in conſcience and by vertue of Gods law obliged to maintaine the prætended-true Religion (not by ſuffering for it, but) by active oppoſing whatſoever humane authority shall ſeeke to deſtroy it; Yea more, that they are obliged to uſe all endeavours to deſtroy Idolatry (that is, ſay they, *Catholique Religion*) this reſtriction mentioned in their Confeſſion ſeemes to have beene intēded on purpoſe to put them in mind of their duty to rebell whenſoever they have opportunity to maintaine or propagate their owne, or chaſe out and exterminate *Catholique Religion*. For mine owne particular I profeſſe I never yet converſed with any of them ſo ignorant, but, when wee ſpoke concerning this argument, was able to ſay ſome thing to any obiections, and to alledge the ſubtilleſt reaſons that that their infernall booke ſtiled *Iunius Brutus* (ordinarily attributed to *Beza*) did ſuggeſt. And by one tryall made ſince I came into

France I am become confident that if the next Synode of Charenton were ſummoned by ſuch as might conſtreine them, to explaine themſelves, *Whether in caſe of Religion they might not actiuely oppoſe the preſent ſupreme authority, or whether if in France they had the ſame advãtage over Catholiques which Catholiques haue over them, they would allow the ſame freedome?* they would endeavour to give an anſwer as unſatisfactory as their Confeſſion of Faith.

3. It was not altogether the many ſeditious paſſages in Luther's and Calvin's writings which ſcandaliſed mee ſo farre as to conceive my ſelfe by communicating with them engaged to profeſſe, at leaſt not to profeſſe againſt, ſuch horrid doctrines (for liberty is ſome times taken by them to renounce ſome particular Texts even of Calvin) but the not ſeeing any one proteſting againſt or diſavowing ſuch ſcandalous aſſertions. I confeſſe I wondred how they could hope to make any Chriſtians beleive that their prætended *Reformation* proceeded frõ

the Spirit of Christ, when instead of those spirituall armes of charity, humility, patience and most indispensable obedience even to *Nero* himselfe by which Christ enabled his Apostles to conquer the world to the beleife of the Gospell; *Calvin* ād *Luther* putt into the hands of their Sectatours malice, pride, hatred to suffer for conscience sake, active resistance against all authority, in a word, the very same weapons that the Devill suggested to *Mahomets*.

4. Now to make this appeare to be no wrongfull imputation, besides the manifest experience of all the blood shedd in Germany, France, England &c. and besides such bloody treatises of Beza, Knoxe, Goodman, our Parliamentary Ministers &c. I will produce expresse testimonies out of the writing's of Luther and Calvin. First Luther directing his speech to one Spalatinus, hath these words, *I will not endure that which thou sayest, viz. that the Prince will not suffer that anything should be written against the Electour of Mentz, nor any thing that*

Luth. loc. com class 4 cap. 30.

may disturbe the publique peace. I will rather confound both thee, and the Prince: For if I have opposed the Pope which is his Creatour, why should I not oppose the creature? And, *Is it not a pretty opinion of yours that the publique peace ought not to be disturbed, but the eternall peace of God may?* Noe *such matter, Spalatinus, no such matter.* And againe, *Wee are exempted from all humane lawes by the Christian liberty given us in Baptisme.* Then for Calvin it is observable first how in severall places he labours to discreditt Monarchy in generall: then how seditiously he speakes elsewhere, as in this expression, *Earthly Princes devest themselves of their power when they oppose themselves against God, yea they are unworthy to be reckoned in the number of men. And therefore it is fitter that a mã should spitt in their faces then obey them, when they grow so sawcy as to be willing to deprive God of his right.* Lastely D. *Bancroft Archbishop of Canterbury* imputes to *Calvin* this damnable position, openly both in writing and deeds defended by his followers, viz.

id. de Capt. Bab. cap. de Bapt.

Calv. Inst. l. 4. c. 20. p. 10. & com. in Dan c. 2. v. 39. & c. 5. v. 25. Id. in Dã c. 6. v. 2. & 25.

Bancr. lib: Dangerous Positions. pag. 9.

That it is lawfull for subiects, if Princes will not, to reforme Religion, and that by force and armes, if it can be done no other way.

5. I should have beene willing to let such horrible speeches as these passe for personall faultes, and have attributed them to *Luthers* frenzy and *Calvins malicious* spiritt, if any of their party would have thought fitt to disavow them; or if the yet more horrid bookes of *Beza* and other of Calvins desciples had not iustifyed their Masters to have beene modest in comparison of them; and lastly, if I had not know'n that when any among them (I never heard that any put it to a publique tryall, but one) to whome such damnable doctrines have appeared odious, and were willing to publish their detestation of them, had not beene interrupted, and publiquely silenc'd in such a designe. But to give a proofe irrefragable that this Sect especially of *Calvinisme* is bredd and nourish'd with this poyson of sedition, and that even in the infancy thereof not being able to keepe in the sting,

when it was so weake as that it had no power of wounding, as soone as it getts strength it fayles not to dart it out to the destruction of never so many thousands that oppose it, I shall for proofe only desire that men would cast their eyes upon the condition of England since of late the Calviniſticall faction there gott a fatall oportunity to discharge freely that poyson which for a long time it was forced to keepe closed up in it's entralls, where after the best enquiry I could make, I could nor find or heare of during the time of these late bloody commotions so much as one single person of the Presbyterian-Calviniſt party but did actiuely oppose his King; Nor one single Miniſter of that party but was a Trumpett to incite to warre: And all this, not to free themselves from any danger they were in for their consciences (for before the warre broke out, his Maiesty had offred them sufficient security) but to destroy the present goverment of that Church, and to sett vp their owne in place of it. And as for *their Brethren in France* to

this day it has beene in vaine attempted to perſwade them to ſignify the leaſt diſlike of theſe their practiſes, the moſt infamous and ſcandalous to Chriſtianity that ever were.

6. If all theſe conſiderations together do not more then ſufficiently proove that without partaking of the ſcandall I could not adioyne my ſelfe to the Communion of theſe Sects, let all the world iudge: Eſpecially I being before, (and yet remaining) abſolutely perſwaded *that it is utterly unlawfull upon pretence of defending Religion, or avoyding perſecution to oppoſe actiuely that Goverment under which I live; Much more to ſeeke the alteration or ruine of that Goverment upon deſigne of introducing that Religion which I thinke to be true.* And truly I cannot but acknowledge it a great bleſſing of God that, though I had the misfortune to be bredd in Schiſme, yet it was in ſuch a Church, the forme whereof having beene moulded by authority (if not according to the intereſts) of the Civill Governours, in which continuing it was, beſides the obligation of

my conſcience, mine owne ſæcular intereſt's alſo to be loyall to the King, with whom that Religion did before ſtand, and is now in great danger to fall: for by this meanes I had no tentation at all to ſtudy wayes to elude thoſe expreſſe commands of Chriſt by Saint Paul, *to be obedient not only for wrath bus even conſcience ſake to my wordly Gouernour*; and of Chriſt himſelfe immediatly, to ſeeke for *bleſſednesſe by ſuffering for the righteouſneſſe of the Goſpell's ſake*, not by oppoſing with active violence the Governours that ſought the ruine of it, much leſſe under prætext thereof by perſecuting and deſtroying others: Divine Providence ſeeming on purpoſe to order the publication of theſe truely *Chriſtian doctrines* under the reigne of *Tiberius*, *Caligula*, and *Nero*, then which the ſunne never ſaw more abominable Tyrants and enemies to Religion, to the end that in future ages no prætence should ſerve to diſpence from Obedience. And this doctrine of Obedience truely Chriſtian which I learned in *England*, being now by Gods

Rom. 13.

Math. 5.

goodnesse a *Catholique* I do and by the Grace of God will to my death reteine; and the rather because I shall now embrace it meerly for the authority of Christ, and in imitation of his Apostles and ancient Christians afterward, whose heroicall subiection to persecuting Emperours, even then when it was in their power to revenge themselves, among other writers, *Tertullian* most divinely expresseth in his *Apology* and else where, and that most victorious *Thebaan Legion* gave an illustrious example. Wheras in England, that the interest of state had a great influence even upon this doctrine of obedience appeares in this, that when *Queene Elizabeth* conceived it convenient for her worldly designes to take on her the Protection of the low-Countreyes against the King of Spaine. shee employed *D. Bilson* Bishop of Wincheſter one of her learneddest Cleargymen to write his booke of *Christiam subiection*, in which to iustify the revolt of *Holland* he gave strange liberty in many cases, especially concerning Religion, for sub-

Tertull: Apol. & l. ad Scap.

iects to caſt of their Obedience. But that booke which ſerv'd *Queene Elizabeths* worldly deſignes, by the iuſt iudgement of God has contributed much to the ruine of her ſucceſſour *King Charles*: For there is not any booke that the Presbyterians have made more dangerous uſe of againſt their preſent Prince, then that which *his Predeceſſour* commanded to be written to iuſtify her againſt the *King of Spaine*.

CHAP. XIII.

Proteſtant's recriminating Catholiques for Rebellion, anſwered.

1. I know well that the *Lutherans*, but eſpecially the *Calviniſts* triumph much that they can find ſome few *Catholiques* that have beene as wicked in this nature, as their beſt and moſt authentique Teachers: moſt uniuſtly imputing to *Catholique Religion* the moſt abhorred deſperate acts of a few *Traytours*, aud the ſeditious

bookes of a few authours: Whereas not only all Catholiques in generall do abhorre thoſe acts, renounce and condemne thoſe writings, but the whole body of the *Ieſuites* (to whome eſpecially the Calviniſt's declare warre in this point) being mett in a *generall Congregation* have diſavowed, condemned and deteſted ſuch ſeditious poſitions and writings, univerſally agreeing to condemne that ſcandall, wherein I never yet ſaw them imitated by any one Calviniſt. Particularly for *English Catholiques*, their innocence and cleatneſſe in this point of Obedience was to mee ſufficiently apparent even before I left that Kingdome, beſides other proofes teſtifyed in a *Petition* offered to the *Parliament* immedlatly before theſe Commotiõs, in the name of all of that Religion in *England*, The tenour wherof I thinke not unfitting to publish to the world as followeth.

The Catholikes Petition an. Dñi 1641.

2. To the High *and honourable Court of* Parliament, *The humble Petition of the* Catholiques *of* England. *Shewing. That whereas divers Politicall reaſons, and*

now-dead motives of state not unknowne to your wisedomes, As also some rigorous proceedings of the Court *of* Rome, *and seuerall seditious Combinations (being spoken to the greife of your* Petitioners) *which heretofore some few unworthy* Catholiques *haue practised both at home and abroad against their late souveraigne and this* Realme, *haue beene the occasion of many severe lawes and too too penall statutes against all Professors of the* Catholique Faith *and* Religion *in this* Kingdome; *In so much that your* Wisedomes *know your* Petitioners *can not expect to liue and subsist among you but by the favour of your indulgēt connivance, and by the charitable moderation of your illimited power. May it therfore please you (most* Noble *and worthy* Senators) *to cast your eyes of mercy and compassion upon your humble* Petitioners *appealing to your grace and favour, not for any thing wherein they shall be found delinquent against their* King *or* Countrey, *but for the profession of that Faith which their conscience tells them they neither can nor must deny before men, unlesse they will haue* Christ Iesus *deny them before*

his Eternall Father Wherfore your Petitioners most humbly begge upon their knees, that your (speciall prudence and clemency will vouchsafe to discerne that such lawes as were for the legislators intentions fitly ordeined in one season, may be unfitly executed in another; and that your statutes enacted in former times against Recusants may be now discreetely and mercifully suspended, yea wholly abrogated, the motives thereof being universally ceased and extinguished. If you thinke there rests, and that you find among your Petitioners any dreggs of those pragmatique plotters which heretofore have given some iust occasions of your severity (which God forbid) your Wisedomes know how to use the rod of Iustice, but do not synonymize a Professor of the Romã Faith and a perfidious Traytor, make not Catholique and Criminall to be convertible. Looke upon the mild example and practise of the most parts of the Christian nations of Europe, both Catholiques and Protestants, which admitt and tolerate in their Commonwealths (so far as stands with the security of their states) such as professe a different beleife

from theirs. Let not only your Petitioners amongſt the variety of ſo many ſeverall Profeſſions of Chriſtianity as liue unpuniſh'd here in England, be the ſole obiect of your wrath and indignation; tye rather your Petitioners to you with the diuine chaine of Chriſtian Clemency, that their ſweete yoake and dependance on you may beget a perfect union in all ciuill and temporall affaires; force not your loving brethren, freinds, coſens, allies either to leaue their native countrey, or yeild to humane infirmity againſt their owne conſcience, of whome you ſhall then be leſſe ſecure, and miſſe of what you do or may intend: Oppreſſe not with violence the Profeſſors of that Faith which your fore fathers liued and dyed in ſo many hundred yeares together. If ought elſe can be alledged againſt any of them all ſpare them not, onely in this (being they are reſolued to ſeeke no earthely redreſſe of what afflictions ſoeuer you ſhall impoſe upon thē, but from your ſelues, and caſting their liues and fortunes wholly into your hands) giue them leaue here to liue and dye with you in peace and quietneſſe, in hope to liue together without dying in

the world to come. And to wipe away that odious ſuſpition and unworthy aſperſion of diſloyalty, which the factious practiſes of ſome few particular and ungodly Catholiques have drawen upon all your Petitioners heades in generall (eſpecially among the vulgar) and which ſome thinke muſt needs follow from their tenents and dependance of the Popes authority, give them leave here proſtrate at your feete to offer unto you with all humility this publique and ſolemne Proteſtation of their true and faithfull allegeance to their King *and Countrey, as a ſacred teſtimony of their conſcience, which I doubt not but they are ready to ſigne with their hands and hearts, and ſeale with their bloods.* The Catholiques *of England doe acknowledge and profeſſe* King *Charles now reigning to be their true and lawfull* King, *ſupreame Lord, and rightfull ſoveraigne of this Realme, and of all other his Maieſties dominions. And therfore they acknowledge themſelves to be obliged under paine of ſin to obey his Maieſty in all civill and temporall affaires, as much as any other of his Maieſties ſubiects, and as the lawes and Rules*

of Goverment in this Kingdome doe require at their handes. And that notwithstanding any power or pretention of the Pope or see of Rome, or any Sentence or Declaration of what kind or quality soever, given or to be given by the Pope, his prædecessors or successors, or by any authority spirituall or temporall proceeding or derived from him or his See against their sayd King or Countrey, they will still acknowledge and performe to the utmost of their abilities their faithfull loyalty and true allegeance to their sayd King and Countrey. And they doe openly disclayme and renounce all forreigne Power, bee it either Papall or Princely, Spirituall or temporall, in as much as it may seeme able, or shall prætend to free, discharge or absolve them from this obligation: or shall any way give them leave or licence to raise tumults, beare armes, or offer any violence to his Maesties Royall Person, to the High Court of Parliament, to the State or Goverment. Being all of them ready not only to discover and make known to his Maesty and to the high Court of Parliament all the treasons and conspiracies made against him, or it, which

shall come to their hearing; but also to loose their lives in the defence of their King and Country, and to resist with their best endeavours all conspiracies and attempts made against their sayd King or Country, bee they framed or sent under what pretence, or patronized by what forreigne authority soever. And Further *they professe that all absolute Princes and supreame Governours of what Religion soever they bee, are God's Lieutenants upon earth, and that Obedience is due unto them according to the lawes of each Commonwealth respectively in all civill and temporall affaires, and therfore they doe here protest against all doctrine and authority to the contrary.* And they *doe hold it impious and against the word of God to maintaine that any private subiect may kill and murther the Annointed of God his Prince, though of a different beleife and Religion from his. And they abhorre and detest the practise thereof as damnable and wicked.* And lastly *they offer themselves most willingly to accept and embrace the late* Protestation *of unio made by the High Court of Parliament, excepting only the clause of Religion. Pro-*

fessing that they cannot without sin infringe or violate any contract, or breake their words and promises made or given to any man, though of a different Faith and belefe from the Church of Rome. All which they doe freely and sincerely acknowledge and protest, as in the presence of God, without any equivocation, or mentall reservation whatsoever.

3. Now I desire to know what security beyond this any State can expect from any Christian or indeede any man? What iealousy can reasonably be given by persons thus clearely and ingenuously professing their consciences and protesting their obedience? Yet notwithstanding the *English Catholiques* are ready to give a security even beyond this; the Catholique *Bishop pro tempore* residing in *England* having offered his owne person and life as a pledge of the loyalty of all his Cleargy &c. under his obedience, in so much as if any of them shall be found guilty of disloyalty, the *Bishop* will bee obliged to produce such a delinquent to condigne punishment, or pay the defect of it with

the forfeyture of his owne life. These things considered, I could not denye, even during the time that I was a *Protestant*, but that it was with great impudence, and iniustice that *Catholique Religion* was accused by those two Sectes of disloyalty, a crime universally and onely adhæring to themselves, and abhorr'd by all sortes of persons, all Orders and degrees among Catholiques.

CHAP. XIV.

A fowrth scandall among Calvinists &c. viz. their aversion from unity.

1. A Fowrth great discouragement which I had to ioyne in Communion with the Lutheran or Calvinist Churches was their manifest renouncing of Christian Charity and the peace of Gods Church, their unwillingnesse to abate the least point of doctrine even to a very phrase, or to alter any thing in discipline though to gaine thereby the greatest good,

which is *unity* and reconciliation, in a word, the *Spiritt of Donatiſme, a Spiritt of Separation out of the loue of Separation it ſelfe.*

2. Whether it was a naturall inclination in mee to hate all quarells unleſſe moſt extreamely neceſſary and unavoydable, or my education in the English Church, which of all other Sects doth moſt profeſſe moderation, I have alwayes dearly eſteemed thoſe writers, whether Catholique or Proteſtant, which have endeavoured to leſſen the number of differences betweene Chriſtians, to give the moſt moderate qualifyed ſences to differing opinions, and to attempt all probable wayes of reconciliation, as Hofmeiſterus, Wicelius, Franciſcus à Sancta Clarâ &c. among Catholiques; and Bishop Andrewes, Montague, Grotius, Monſieur de la Millitiere, Acontius &c. among Proteſtants. I was moreover in mine owne underſtanding convinc'd that in very many pointes the differences betweene Catholiques and Proteſtants was only in wordes, while in the meaning both parties

agreed, as concerning *Free will, Prædestination, Iustification, Meritt of God workes, sinns Mortall and Veniall &c.* Nay further, that some negative pointes of doctrine were maintained even by the Church of England contrary to their owne grownds, that is, contrary to the Vniversall consent of Primitive antiquity, as Denying sacrifice and Prayer for the dead, and by consequence Purgatory, sacrifice of the Altar, Monachisme, Difference betweene Evangelicall Counsells and Præcepts, vowes &c.

3. Hereupon it was that mine owne reason, assisted by my love to Christian unity, perswading mee that for worldly respects, or out of feare of consequences ungratefull even the Church of England had divided it selfe from the Catholique to a further distance then iustice, trueth, and charity would permitt, I could not answer it to mine owne reason and conscience if, instead of approaching to the Catholique Church, I should runne quite out of sight from it, by communicating with those Churches

whoſe generall deſigne and ſtudy it is to make the wound of diuiſion incurable, and the breach every day wider and wider, among whome it is a crime to talke of Reunion, in a word who call it zeale to profeſſe diviſion from the Catholique Church even in thoſe very pointes wherein their conſciences cannot but tell them that they doe really agree with it.

4. Manifeſt teſtimonies of this more then *Donatiſticall Spiritt* have bee given by *Calvin* in his moſt barbarous cenſure of that truely Chriſtian booke of *Caſſander DE OFFICIO PII VIRI*, and by the *Calviniſt-Churches* in France in their comportments towards *Meßieurs Grotius* and *de la Millitiere* upon occaſion of thoſe treatiſes by them published tending to union. Yea ſo in love have they shewed themſelves with *Schiſme, quatenus Schiſme*, ſo zealous to renounce that precious legacy of *Peace*, which our Saviour at his laſt farewell to the world left to his Church, that they multiply diviſion upon diviſion even among themſelves, making *Fruſta*

de fruſto of the ſeameleſſe garment of Chriſt, denying Communion to one another even for pointes in their owne opinion of no conſiderable importance. The Lutherans will not communicate with the Calviniſts, nor the *Remonſtrants*, with the *Contra-remonſtrants*, nor the *Separatiſts* with the *Engliſh Prsteſtants*, And whatſoever union the *French-Calviniſt Churches* boaſt of, they owe it entirely to the civill Power there, for if that would allow them the liberty, they would fall into as many diviſions as any of their brethren.

5. If ſometimes an extraordinary fitt of ſeeming charity have come upõ them, the Circumſtances demonſtrate, that it was not love of unity or conſcience that begate that good moode, but meerely temporall hopes or feares. I remember *Sainct Auguſtin*, ſpeaking of thoſe profeſſed *Maſters of Schiſme the Donatiſts*, gives us this obſervation, *Aliquando autem ſicut audimus*, ſaith hee, *nonnulli ex ipſis volẽtes ſibi Gothos conciliare, quando eos vident aliquid poſſe, dicunt hoc ſe credere quod*

S Aug. Ep 50. ad Bonifac.

& illi credunt: ſed maiorum ſuorum auctoritate vincuntur, quia nec Donatus ipſe ſic credidiſſe aſſeritur, de cuius parte ſe eſſe gloriantur. that is, *Time was, as wee are informed, that ſome of them, deſirous to gaine favour with the Gothes when they began to be powerfull, ſayd that they beleived the ſame things* (in ſubſtance) *with them: but the authority of their anceſtors confutes them, for neither is Donatus affirmed to have ſo beleived, of whoſe party they do willingly boaſt themſelves to be.* This paſſage of S. Auguſtin might likewiſe have bene thus interpreted, *In the yeare M. DC. XXXI. when the King of Sweden* (*King of the Gothes*) *had made a formidable progreſſe in Germany, a Synod of Calviniſts at Charenton in France thought it fitt to admitt into their Communion the Lutherans, ſaying that they agreed with them in all ſubſtantiall points of Religion: But herein they contradict their anceſters who renounced that communion, and particularly Calvin, of whoſe party they boaſt themſelves to be, affirmed conſtantly, that the Lutheran abſurdities touching Conſubſtantiation*

Synod. Charent. An. Dom. 1631.

„ *were greater , then of the Catholiques* „ *about Transubstantiation.* In like manner, a time was when the *French-Calvinists* highly extolled the *English Church* and *Ecclesiasticall Goverment*, bu of late when their brethren of whole blood were busy in designing, and now in effect at least to all humane appearance have in such a sea of blood drowned that poore Kingdome and Church, they could never be perswaded (*vt ne quid inclementiùs dicam*) so much as to shew a dislike of such proceedings to be abhorr'd even by Mahumetans themselves.

CHAP. XV.

The scandalous personall-qualities of Luther and Calvin.

1. A Fifth, and which for brevities sake shall be the last discouragement forbidding my communicating with the *Lutheran* and *Calvinist Churches* was taken from the Personall qualities of Luther and Calvin

the founders of thoſe Churches. Our *Saviour* admoniſheth us to iudge of true or falſe *Prophet's by their fruits*: not that Orthodoxe teachers may not ſometimes live wicked lives; and Hæretiques, laudably: But that thoſe who take upon them to be *Prophets*, that is, perſons extraordinarily raiſed up in Gods Church to publish new doctrines, or to reforme generall abuſes, ſuch men in their lives will ſignify the ſpiritt by which they are mooved, God never ſending ſuch *Prophets*, but that he indowes them with a more-then-ordinary meaſure of his ſpirit both of wiſdome and Holineſſe: On the contrary ſometime or other diſcovering the Hypocriſy of thoſe who falſely prætend to his Miſſion.

2. Now to iudge of theſe *two great Reformers* by their fruites, I would not build ſo much, nor be directed by reports of their adverſaires, that is the *Calviniſt writers* concerning *Luther*, nor the *Lutherans* or *Hierom Bolſec* concerning *Calvin*: The Characters and pictures that themſelves have

made of themselves will shew them so unlike those whose authority and doctrine they prætended to assume, namely *Christ* and his *Apostles*, that they will rather appeare like persons that had agreed to divide betweene them the whole Stock of Sinne, *Luther* taking for his share carnall sinn's, as lust, gluttony, and all manner of intemperance: and *Calvin* appropriating to himselfe the sinns of the spiritt, Pride, envy, malice, contention &c.

Luth. in Epist. ad Galat. c. v. 14.

3. First for *Luther*, this testimony he gives of himselfe before he was reformed, *that being in the Monastery he chastened his flesh with watching, fasting and prayer: that he reverenced the Pope with great respect for conscience sake: that he observed chastity, obedience, poverty: this, I did, sayth he, with a simple heart, a good zeale, and for the glory of God, fearfully apprehending the last day of iudgement, and from my heart thirsting after salvation.* This character he gives of him selfe remēbring the time that he was a *Catholique*: But being turn'd a *Reformer*,

what a ſtrange reformation doeth he confeſſe that that change made in him, he could not for beare to tell the world ſuch new doctrines as theſe, *There is nothing in the world ſweeter and more deſirable then the love of a woeman, if a man can atteine to the enioyment of it.* Againe, *If a man reſolve to want a woeman, let him putt of the name of a man, and putt on the nature of an Angell or Spiritt.* And againe, *I burne with a mighty flame of my untamed flesh I which ought to be fervent in ſpiritt, burne in the luſt of the flesh* &c. Againe, *Theſe laſt eight dayes now paſt I can neither write, nor pray, nor ſtudy, being vexed partly with the tentations of the flesh, partly with other troubles* &c. But ſaith he, *it is ſufficient for mee that I know the riches of the glory of God, and the lambe which takes away the ſinn's of the world*, Sinne *cannot ſeparate vs from him, although wee ſhould committ fornication or murder even a thouſand times a day.* Sleydan, a very affectionate Schollar of his, reports that *hee himſelfe acknowledged his profeſſion not to bee of life or manners, but*

id in Proverb. cap. 31. v. 0.

id. Tom. 7. in Ep. ad. Vvolfg. fol. 505.

id. in Ep. ad Phil. fol. 334.

id. ib. fol. 345.

Sleyd. Hiſt. lib. 3. fol. 9.

id. lib. 1. fol. 22. *of doctrine.* And that *he wished that he were remooved from the Office of preaching, because his manners and life did not answer his Profession.* Now being reduced to this foule condition hee, forgetting his old *Catholique Monkish remedies* of watching, fasting and prayer, and having before renounced his vow of Chastity, and *Luth Tom. 2. in Colloq. Lat.* cast away his *Religious* habit, gave free scope to his lust and privately and (o horrible) incestuously married *Catherine Borrhe* a vow'd profess'd Nunne: an act that even he himselfe was ashamed of, and had remorse for. Then to give us a taste of what satisfaction he found even in his beleife of his new doctrines, let us heare the report of Ioannes Mathesius a Lutheran, *Antonius Musa the Parish Preist of Roclits*, sayth he, *recounted to mee, that on a time hee heartily bemoaned himselfe to Doctour Luther that hee himselfe could not beleive what hee preached to others: and that Doctour Luther answeared, Praise and thankes be to God that this happens also to others, for I had thought it had happened only to mee.* Now who can-

Mathes. Or at. Germ 12. de Luth.

not but admire the admirable Prouidence of God by which *this pretended Apoſtle* was thus conſtreined to diſcouer himſelfe to the world in ſuch a ſhape, as if hee had intended to frighten all men from hearkening to ſuch a monſter ſo abandonned to all filthines, ſuch an *Apoſtate*, and that againſt his conſcience, not onely from Faith, but even humanity? I for beare to let him publish his other vices, of drunkenneſſe, gluttony, ſcurrility &c. (for hee has left none of his good parts undiſcovered to the world) But one thing I cannot omitt, a paſſage not to be parallell'd in any ſtory, excepting onely his fellow reformer *Zuinglius*, namely, that hee should not be able to forbeare to tell the world (as if ſome body had exorciſed him and forced him to confeſſe) that the arguments which mooved him to leave *Maſſe* were ſuggeſted to him immediately and viſibly by the *Devill* himſelfe, And all this deſcribed with ſuch particular circumſtances, as if he had taken care that men should not aſcribe it to his dreames or to his *Melancholy*, or

Luther. in lib de Miſſâ privatâ.

frenzy; in a word, as if he had beene concern'd in honour to tell who was his Maister: a Maister that hee himselfe sayd *hee was very well and frequently acquainted with, having eaten more then one measure of salt with him, the Devill sleeping with him oftener then his wife Catherine.* Such mercy and goodnesse and care ha's almighty God had over his Church to open the mouth of the beast, and by such a miracle to discover the true authour of schisme.

Conrad. Schlusselburg. in Theolog. Calvin. l. . . fo 72.

4. Then for *Calvin*, not to take advantage of the Character given him by a learned Protestant, which will repræsent him so steyned even with fleshly lustes also in a degree beyond Luther, lustes so horrible and unnaturall, that I cannot obteine from my selfe permission to defile this paper with transcribing his wordes; and not to repeate his forementioned seditious, bloody positions, befitting rather the *Alcoran*, then writings of Christian Institutions, or Commentaries; to omitt likewise many blasphemous doctrines by which in immediate con-

Supra cap. 12. 4.

ſequence he deſtroyes the Myſtery of the Bleſſed Trinity, the Iuſtice and Sanctity of Almighty God, making him formally the Authour of ſinne; The only reading of his bookes againſt his adverſaries, and particularly againſt *Caſſander* and *Caſtalio* will acquaint any man with what a ſpiritt he was poſſeſſed and agitated, a ſpirit that ſuggeſted to him wordes to expreſſe the utmoſt extremity of Pride, Envy and Malice that a humane ſoule can be capeable of. Certainly if that be true (as it is blaſphemy to quæſtion it) which the ſpirit of God tells us, *That into an uncleane ſoule the ſpirit of diſcipline will not enter*: and againe, *That God reveyles his myſteries to the hũble and meeke*: it was not without a great care that God had of this part of the world, that hee ſuffered thoſe two great *Teachers of ſchiſme* to diſcover in themſelves all manner of uncleanneſſe both of the flesh and of the ſpiritt, as if on purpoſe, to the end that the ſame perſons while they were præſenting to the world the cup of their poyſonnous doctrine, should likewiſe at the ſame

time give warning that that could be no other then poyſon which proceeded from ſuch heartes full of all uncleanneſſe and the *gall of bitterneſſe*. For mine owne part I confeſſe I *had not the courage to follow him who profeſs'd that hee followed the Devill*, and deſcribed him ſelfe an attendant befitting ſuch a leader; Neither could I bee miſtaken to ſuch a point as to thinke that there was any reſemblance betweene the Spirit of Chriſt and that of Calvin. Though the *Devill* can ſometime *transforme himſelfe into an Angell of light*, and by that meanes circumvent thoſe whoſe ſinnes have deſerved that God ſhould give leave to ſuch *an efficacy of errour*: Yet here the Devill uſed not ſo much cunning, hee appeares like himſelfe with his naturall uglineſſe and horrour, and his Miniſters weare his livery: However I am ſure it is impoſſible that Chriſt ſhould transforme himſelfe into an Angell of darkneſſe. *Vitium ſimulari non poteſt, virtus poteſt.*

CHAP. XVI.

The Authours vnquietneſſe not being able to communicate with Caluiniſts &c.
Reflection vpon the ſeuerall Eaſterne Churches.

5. HAving proceeded thus farre in my ſearch of a *Church*, and finding after an unpartiall diſquiſition that among all the Sects in the weſterne partes of the world ſeparated from the Roman Church I could not find any Congregation unto the Cõmunion of which I could without hypocriſy adhere, if that Church wherein I had beene bredd should come to fayle (a ſuppoſition not only poſſible, but, as the caſe beganne to be e're this time, even very probable) I fell into a great perplexity of mind, ſo great that I could not perceive any cure for it, no not though God should bleſſe the *King of England* ſo farre as to give him an entire victory

over his enemies, and a power to re-ſtore that Church to its former luſtre: For I now plainly perceived that hi-therto my title of being a Chriſtian and a member of Gods Church, all my intereſts and hopes of bleſſedneſſe depended upon a Church that never did prætend either to *infallibility*, *infallibility* or *authority* obliging any other then only thoſe that live in her Communion, and thoſe not in con-ſcience, but only upon penalty of being deprived of certaine priviledges and præferments belonging to *En-glish ſubiects*; vpon a Church that ne-ver prætended to declare or decide Articles of Faith, any other then ſome few negative ones againſt the Roman Church, or to fulminate *Anathema's* againſt whoſoever ſubmitted not to her deciſions, as the Ancient Church was wont to doe; laſtly upon a Church that, as, God knowes, it ap-peares now manifeſtly, hath noe ſurer foundation then the proſperity of the King, and continuance of his civill authority.

2. To gaine ſome eaſe to my mind, I applyed

I applyed my ſelfe to a re-examination of the præiudices I had againſt the other *Reformed Churches*: None of which I could clearly take away; and particularly concerning the want of a *lawfull ſucceßion of Paſtors*, I aſſured my ſelfe it was not poſſible to be defended or excuſed, nothing that I could invent my ſelfe, or learne from others having any ſhew of the leaſt probability, or deſerving to be confuted.

3. When this ſucceded not, I travelled in my mind over the *Eaſterne Countreyes*: (for ſtill I was præpoſſeſſed that the maine ground of the Roman Religion, namely the *infallibility* of that Church, was as demonſtratively confutable as any abſurdity in *Mathematiques*: and therfore though in the particular pointes of differences I approached as neare unto it's beleife as *Monſieur Grotius*, or *Monſieur de la Millitiere*, Yet that maine foundation being, as I thought, ruinous, it was to noe purpoſe to trouble my ſelfe with any debate concerning that Church.) But as ill ſucceſſe I had in

the East now, as before, nearer home: For of those Churches, the *Maronites*, I found, were in Communion and beleife aggreeing with the *Roman Church*. The *Abissines* were a schismaticall Church divided both from the rest of the Easterne and Westerne Churches now almost twelve-hundred yeares since, namely upon the anathematizing of the *Eutychian Haresy*: the like may be sayd of the *Nestorians*, *Iacobites* and other Hæreticall Churches in the *Easterne Countreyes*: As for the *Grecian Churches* they brought allmost all the same difficulties that the *Roman Church* did, For almost in all points wherein the *English Church* differed from the *Roman* they agreed with it; in the Article of the *Procession of the Holy Ghost* the *English* agreed with the *Roman* against them, and their assuming æquall authority with the *Pope* was apparently an vsurpation.

CHAP XVII.

Neceſsity of the Authours examining the grounds of the Roman Church.
Severall advantages acknowledged to be in that Church.

1. THus like *Noah's Dove* wearying my ſelfe with flying up and downe, and finding *noe reſt for the ſoale of my foote*, I was at laſt forced to returne into the *Arke*, ſeeing what ever became of the *English Church*, I now foūd reaſon enough not to thinke my ſelfe ſafe enough in it. Yet it was a good while before I gott any ſight of the *Arke*, and after I ſaw it I did not haſtily ſuffer my ſelfe to be receiued into it, till I ſaw there was noe other way to eſcape drowning left mee.

2. My firſt thoughts after ſo ſucceſſeleſſe a ſearch of a Church were, not doubtingly, but ſollicitouſly expoſtulating in my mind, where is the effect of that promiſe of Chriſt, that the *gates of Hell ſhould not prævayle*

against his Church ? And, *Behold I am with you till the end of the world* ? I wondered that the Fathers should so unanimously interpret the *Church* to be that *Citty seated on the toppe of a mountaine* : For I had in vaine sought both mountaines and Valleyes, and could not gett a sight of it. But I concluded that certainly the fault was in mine owne eyes which some mist or disease had blinded, and not in want of *visibility* in the Church, since all the *Promises of God in Christ are in him* YEA, *and in him* AMEN. And therfore that no præconceits of assurance or demonstrations ought to hinder mee from examining the prætentions of the *Roman Church*, as well as the rest: That it was utterly impossible that the Promises of *Christ* should fayle, but that it was very possible that both my selfe ād *Mr. Chilling worth* might be mistaken in beleiving those arguments to be demonstrations, which were not: That perhaps hee did not understand fully the mind of his adversary *Mr. Knott*: Or perhaps that the opinion and expression of *Infallibility* com-

batted by *Mr. Chilling worth* was but an interpretation given by *a priuate Doctour* of his ſence of the Churches doctrine, and ſo the arguments againſt it not proceeding directly againſt the Church: However that it was very reaſonable, iuſt and requiſite ſeriouſly and diligently to examine the true State of that Quæſtion, which if the *Roman Church* could to my underſtanding iuſtify that shee had not err'd in, there would preſently be an end of all my travells and doubtes about other particular Controverſies, For who will quæſtion or ſuſpect the trueth of that witneſſe or Iudge in particular ſpeaches or aſſertions, that ha's once in groſſe approoved himſelfe to be infallible?

3. Had it not beene for this point of the *Churches infallibility*, and ſome *Philoſophicall obiections* againſt the *reall Preſence* &c. I had not lived thus long out of the Communion of the Roman Church: for I alwayes acknowledged that there were in it very many advantages and excellencies to which no other Church had

1. the confidence to prætend. As 1. I could not deny (having withall the Confeſſion of the moſt learned Proteſtants) that the Religion of the preſent Roman Church is the very ſame Religion which *S. Auguſtin the Engliſh Apoſtle* by the Miſſion of *S. Gregory the Great* planted in England, whē he converted it from *Paganiſme*: ſo that mee-thought it was ſomewhat an extravagant thing to ſeparate now from Rome for thoſe very points by the embracing of which England became Chriſtian; Eſpecially conſidering what perſons *S. Gregory* and *S. Auguſtin* were, of what ſublime holineſſe, and profound learning, and how that Religion was confeſſedly confirmed by Divine Miracles. 2. I could not but admire and infinitely approove the ingenuity of the *Roman Church* in obliging all her children to interpret Scriptures, and to conforme their beleife to the generall conſent of *Fathers*: Indeede the *Proteſtants, in England* eſpecially, made honourable mention of the *Fathers*, but none but *Roman Catholiques* proceede thus

2.

farre. 3. That if wee defin'd *Hæreſy* and *Schiſme* according to the generall notion of the *Fathers*, viz. that *Hæreſy* is a misbeleife innovated in points of Faith contrary to the Doctrine vniverſally received in the Church; and *Schiſme*, an uncharitable diviſion of one part from the *externall Communion* of the whole; Of all Churches in the world the Roman could with leaſt reaſon and iuſtice be accuſed of theſe two ſinns, For firſt, Shee only receives and præſerves the ancient practiſe, and all the Councells and Synod's of the Church. Secondly, all other Sects apparently broke from her Communion, and all Heretiques were of her Religion before they innovated and introduced new opinions. 4. That the methode by which the *Roman Church* decided all emergent controverſies, namely by the authority of the preſent Church, however I was then perſwaded there was ſome uſurpation in it, yet *de facto* ended all diſputes, and produced an admirable unity in that Church. A bleſſing which not only reaſon, but manifeſt

3.

4.

experience shewes to be impossible to be atteined in Protestant Churches, where scripture interpreted by private iudgement is the *Rule and Iudge*, for hitherto never has there beene made an agreement in any one controversy among them: In so much as the proper difference betweene Catholiques and Protestants is, v. g. that if two *Catholiques* be in debate about any quæstion, both of them will agree to be iudged by a third, namely, the Church; and till that be done they breake not Communion: But if two *Protestants* quarrell, each of them will interpret and iudge both for himselfe and his adversary too, there being no umpire betweene them, nor nothing
5. to oblige thē to Communion. 5. That the sobereſt Protestants sometimes are not without some suspicion of guilt in matter of Schisme, acknowledging at least that wordly intereſts had influence upon those Princes that begun separation first: a case never to be found among' Catholiques. And when any such scruples arise in the mindes of *Protestants*, they never

trouble themſelves with ſeeing themſelves divided from the *Greeke* or *Abiſſine Churches*, but only the *Roman*. And very many among them, on their death-beds at leaſt, when all ſæcular reſpects are ſilent, deſire reconciliation with the Roman Church; Whereas I beleive there never was heard any one example of a Roman Catholique which on his deathbed deſired to forſake that Communion to be incorporated into a Proteſtant Church. And 6. There was a ſixth advantage farre more prævayling with mee then all the former (though at the firſt I had but an imperfect view of it) namely, *the eminent rules of ſanctity and ſpirituality* taught by moſt prudent and pious directors, and practiſed after a manner that nothing in any of the Proteſtant Churches approacheth neare unto it. The ſtory and Order of my information in this particular I will reſerve till the Concluſion of this Narration. For the preſent I will content my ſelfe with avowing that every day the more neare and faire a proſpect I had of *the* 6.

beauty of Holinesse, my preiudices and obiections against that Church, in which onely such a iewell was to be found, diminished, till in the end I could not free my selfe from partiality, at least so farre as to wish that Trueth might not be found separated from so heavenly a Companion. This Treatise being *a Story* rather then a controversy, I thought my selfe obliged not to conceyle my actions, though they might be obnoxious to be esteemed imperfect or faulty: and am content to heare and thanke whosoever vill vouchsafe to reproove mee for them.

4. I will not deny but that these seemed to mee very specious and alluring qualities, especially being of such a disposition, that is, one that above all thinges in the world abhorred quarrelling, one who though he durst not betray necessary trueth's by professing the contrary, yet in many cases would willingly have purchased peace with silence: lastely, one that alwayes suspected his owne reason, and that was desirous to find out authority which

might deserve to have his reason submitt it selfe to it.

5. Yet notwithstanding all these invitations, so præpossessed was I with the invincibleneſſe of *Mr. Chillingworth's* arguments against the *infallibility* of the Church, ioyn'd with an opinion that it was an essentiall requisite to Communion with the Roman Church to acknowledge that *infallibility* in the notion that I apprehēded it, that it was not without much violence to my selfe that I could obteine from mine owne reason permission to make a serious enquiry into the grounds of it. But at last, becauſe I would not accuſe my selfe afterward of want of ingenuity and fidelity in denying that to the *Roman Church* alone, which I had performed in respect of all other Churches besides, even to the Socinians, Nestorians and Eutychians: and besides, the affaires of England growing every day in a greater decadency, I found that I was likely to be forced to a reall neceſſity of resolving that *Quaſtion*, which at first I reflected on onely upon an imagin'd suppoſi-

tion, namely, *Supposing the Church of England should come to fayle, to the Communion of what Church I should then adioyne myselfe?*

6. *A Question* this is which I am confidēt never any Sect of Christians before was effectively forced to determine: For never before was there any Religion so wholly appropriated to any Kingdome or Goverment, as that such a Governēt decaying the whole frame of that Church sunke, the Professours thereof not being able to find in the whole world any Church into which, without renouncing their maine distinctive principles, they could enter. Since the time that it was Gods good pleasure to re-ioyne mee to *the Rock from whence I was hew'n*, leading mee into the *unity of his Church*, I have conceived that I might attribute this decay, and now almost vanishing of the *English Church* to a double intention of allmighty God, the first, To shew that when Religion, in substantiall doctrines especially, is framed according to interests of State, it does thereby as it were renounce,

and exempt it ſelfe from God's Protection, and by conſequence not deſerving his care, is not likely to be long-liv'd: the ſecond, to ſhew the curſe that lyes upon *Schiſme* in generall, it may ſeeme to have beene God's pleaſure that that Church which had more shew of excuſe then any other whatſoever, and that better repræſented a forme of the Ancient and moſt glorious Churche then any other Sect, should be the firſt that should be undermined, to the end that others ſeeing what ha's *beene done to a tree* which had ſome *greenneſſe* in it, might thereby prophecy what shall become of their rotten and *dry ones.*

CHAP. XVIII.

Preparations to the examining of the ground's of the Roman Churches authority.

1. Well, at laſt lifting vp my heart in dayly and almoſt howerly fervent prayers unto allmighty God for the

direction of his Holy ſpiritt (a practiſe which, God knowes, I never diſcontinued from the beginning of my ſearch, but now a more urging neceſſity sharpened the intention and fervour of my heart;) and ſtriving all I could to cleanſe the ſcales, wherein I was to weigh this ſo important a merchandiſe, from all externall præiudices or allurements, or any thing that might hinder my enquiry from being perfectly ingenuous and unpartiall; and allmoſt vowing that, if God would be pleaſed to *ſet mee on a rock higher then my ſelfe*, giving repoſe unto my mind, that onely knew *quid fugeret*, but not, *quò fugeret*, I would conſecrate the remainder of my life to bleſſe and ſerve him in the beſt and ſtrickteſt manner I could find; and laſtly, reſolving to purchaſe trueth at the deareſt rate poſſible, though with the loſſe of fortunes, hopes, freinds or Countrey; I applyed my mind earneſtly and diligently to the examination of the authority, and, ſo much diſputed, *infallibility* of the Roman Church, to Catholiques *a rock of*

foundation vpon which all Religion relyed, but to mee hitherto *a rock of offence*, and the maine conſiderable preiudice which droave mee back whenſoever I endeavoured to make any approaches toward that Church.

2. My next præparation and proviſion for this buſineſſe, was to informe my ſelfe, not ſo much from particular Catholique Doctors as from the Church it ſelfe, in the deciſions of her Councells, what was her doctrine in this point, and in what manner and termes expreſs'd: my deſigne being to learne only what was ſo neceſſary to be beleived in this Article, as that without it a man could not call himſelfe a *Catholique*, and with ſubſcription to which alone, a man might ſufficiently iuſtify himſelfe againſt all exception to deſerve that title. For this purpoſe I applyed my ſelfe to the Study of the ancient received Councells, I peruſed diligently the *Codex Canonum Eccleſiæ Vniuerſæ*, *Burchardus Wormatienſis*, *Caranza's* ſumme of the Councell's, but eſpecially the *Councell of Trent*, and the *Bull of Poſe Pius*

quartus, desiring further information from severall learned Catholiques. If I perused any particular Controvertist's, it was with intention to take notice of such unquæstioned and unsuspected Authours as had most retrenched from this controversy all particular opinions, and had expressed their understanding of the Churche's meaning with the greatest condescendence and qualification.

3. Having made *extraits* pertinent to my purpose out of the forementioned Councells and Authours, and having digested them, I deduced corollaries out of them, importing what authority the Church assumed to her selfe, whence derived, and how limitted! And, distrusting mine owne Collections, to confirme my selfe further, and to assay whether those deductions would be allowable by Catholiques sufficiently informed of the true sence of the Churches doctrine, I gathered out of my extrait's certaine Conclusions, which I digested into a forme of Questions; These I sent to a worthy and learned freind *a Doctour of*

the Faculty of Paris, desiring his resolution whether such sences as I had given of the Points mentioned, would be receivable among Catholiques, or noe. His kindnesse and Charity mooved him not onely to take the trouble uponhim of answearing my Quæstions, but likewise voluntary to publish in print the Quæstions with his answers, to the end satisfaction might be given that he had say'd nothing therein that any Catholique would quæstion: Which resolutions of his I thought fitt to annexe to this treatise.

3. Besides all this, for my further information, and becausse even during my education in *Protestãcy* I had beene advised, and was consequently resolved to embrace those doctrines which were most conformable to the Profession of the *Ancient Church*, I conceived it necessary to study diligently such Father's writings especially as had beene forced to maintaine the *Churches authority* against *Hæretiques*. Thereupon I betooke my selfe to the reading of the *Ancient Church-History*, and besides others, I perused exactly

Tertullians Præscriptions against Haretiques, &c. S. Cyprian, S. Epiphanius, S. Augustins Epistles and treatises against the *Donatists, Manichæans* &c. *Vincentius Lerinensis, S. Hierom's bookes against* the *Luciferians, Iovinian* and *Vigilantius*: I had recourse likewise upon occasion to certaine treatises of *S. Basile*, and *S. Athanasius, S. Hilary, S. Pacian* &c. And lastly I iudged it an effectuall way of atteining to the understanding the opinion of Antiquity concerning the Church, to select the speciall *Texts of Scripture* wherein mention is made of the Church, and to examine how the *Fathers* interpreted those *Texts*, and what inferences they drew from them in their Sermons and Commentaries, in which I might be sure they spoake without interest, and passion, as having no adversary in sight to cōbatt withall, and therefore were not likely to streine themselves in their expressions: Such Text's of Scripture were these, and the like, *Dic Ecclesiæ* &c. *Tell the Church, and if hee will not heare the Church, let him bee to thee as a Heathen and a Publican.*

And, *Tu es* Petrus &c. *Thou art* Peter, *and upon this rocke will I build my Church, and the gates of Hell shall not prævayle againſt it.* And, *Eccleſiâ, quæ eſt firmamentum fidei* &c. *The Church which is the ground of Faith; and* Pillar *of trueth* &c.

CHAP. XIX.

What præiudice the Authour receiued by receiuing the doctrine of the Roman Churches Authority expreſs'd in Schoole-language.

Succeſſe of his enquiry into Councells and ancient Fathers.

1. THe anſwearing of the Quæſtions, and eſpecially the peruſing of thoſe bookes was the buſineſſe of a good ſpace of time, above twelve moneths, or more. The exceſſive paines and diligence employed by mee, which otherwiſe would have beene tædious, was much ſweetned by the diſcovery every day of new light. And I could not but obſerve the ſtrange effects of education and pre-

iudice, which made mee beleive my ſelfe to be ſeparated in my beleife from the *Catholique Church* at a diſtance unmeaſurable, when indeede I was even at the dores: and I am certaine I had beene much ſooner a Catholique if I had thought that the beleife of the Churches doctrines nakedly as shee propoſeth them and in the latitude allowed by her, had beene ſufficient to have gained that title. But I tooke thoſe to be the neceſſary doctrines of the Catholique Church which were onely the priuate opinions and expreſſiõs of particular Doctours, And the *ſimplicity of the Articles of Chriſtian Faith* was clowded by *Scholaſticall Metaphyſicall tearmes*, which being abſtruſe, nice, and unknown to Antiquity rendred the doctrines themſelves new and ſuſpected to mee.

2. And all this not by any fault of mine: For from whome should I receive the doctrines of the Roman Church when a Controverſy is raiſed, but from the learnedſt *Maiſters of Controuerſy*? And how fewe among them

propoſe the points to be diſputed betweene them and the Proteſtants, in the language of the Church? Beſides how few among them are there which in diſputing will allowe that latitude which the Church apparently does? There is ſcarce any Point of Controverſy which is not ſeverally interpreted, ſtreitned, or enlarged by ſeverall Catholiques of ſeverall Orders and education: and moſt of them in confuting the Proteſtants ſeeme very earneſt and make it almoſt their whole deſigne to impoſe their particular interpretations and expreſſions for Catholique doctrines. But with very little or no ſucceſſe: For a *Proteſtant* will bee very ready, and may with good reaſon ſay, *Though by being perſwaded by you I ſhall become a Roman Catholique, yet I might deny all that you maintaine, and yet bee a Roman Catholique too, for I can produce authours which you dare not denye to be good Catholiques which will not receive nor ſubſcribe to your expreßion and ſtating of this Point: Therefore ſeeke to convert them firſt, and then come and diſpute with mee: Diſpute*

like a Catholique, for the quaestion is not now whether I shall be a Dominican, Iesuite, or Sorbonnist, But whether I ought to be a Catholique, or noe. The trueth is, by these meanes, disputations are endlesse, Catholiques themselves affording answers and obiections to Protestants against Catholiques. Whereas if particular Controvertist's were as indulgent as the Church is, and would be content to thinke that the termes wherein *Shee* expressed her mind were the most proper, their adversaries would quickly be silenced, Controversies abated, and, by God's assistance, union in a short time happily restored.

3. The great harme which I received by iudging of the Churches Faith by particular new expressions of it putts mee into this fitt of liberty in censuring thus farre the method of those men by whome I have beene so long a time so farre from being perswaded, that I was rather hindred from my reunion to the Church: And on the contrary, this happy successe in following the direction of some few

Catholique authours, who ſeparating particular opinions of Doctors from neceſſary Catholique Doctrines, and urging nothing upon mee, but without aſſenting to which I could not be a Catholique, makes mee iudge by mine owne experience as well as reaſon, that that which healed mee of my errours and Schiſme, would not by Gods bleſſing want the ſame effect in others alſo, eſpecially among English Proteſtants: and the rather, if *following the advice of the moſt Reverend the Lord Archbishop of Roüen, Proteſtants, inſtead of wearying thẽſelves with particular debates, would reſolve this in the firſt place, why they made the Schiſme at firſt, and continuë in it ſtill? What diſpenſation they have from the authority and unity of the Church, ſo unanimouſly and affectionatly reverenced and obeyed by the ancient Fathers?* *Archbiſhop of Rouen.*

4. But leaving this digreſſion, I will at laſt relate the ſucceſſe I found in reading *the Canons of the Church*, the forementioned bookes and treatiſes of the *Fathers &c.* Which was that I thereby gained a diſtinct knowledge

both of the faith of the *present Church*, and what those *Ancients* beleived concerning the *Churches authority*: and this not by relying upon a few select passages and texts pick'd out by late Controvertist's, but by observing the maine designe and intention of those Fathers, when the very like Controversies in their times constreyned them to consider and unanimously declare what they themselves thought, and what they had received from their prædecessours cõcerning the Church, Hæresy, Schisme &c. That therfore which I learned from them pertinent to my presẽt purpose I will sett downe in fower Conclusions, namely, 1. *Of the Rule of Faith*, that is, *Scripture, and Traditions unwritten.* 2. *Of the Iudge of Controversies*, that is, *the Catholique Church.* 3. *Of the unity of the Church, and the danger of Hæresy and Schisme.* 4. *Of the Perpetuall Visibility of the Church.* To all which *Propositions* respectiuely I will adioyne the doctrine of the *present Roman Church*, conteined especially in the *Councell of Trent*; And likewise the *beleife of*

Protestants

Protestants; Concluding with an examination whether the Roman or Protestant Churches doe best conforme themselves to the universall Ancient Tradition concerning the Church and her authority &c.

5. When all this is done, at their perill bee it, if any imputing to mee sinister intentions, of which they cannot be iudges, shall say it was either worldly discontent or ambition, and not an evident conviction of truth, and resolution to save my soule that mooved mee finally to declare my selfe rather a follower of that part which, to my understanding, followes an universall and uninterrupted agreement of such Teachers as both sides agree not only to have approached neerest to the fountaine of truth, Christ and his Apostles, and therefore to have had meanes of informing themselves in *Apostolicall Tradition* incomparably beyond us, But likewise to have beene extreamely cautelous and learned, and so not easily obnoxious to be mistaken or deceived, And likewise unquæstionably pious and vertuous, and ther-

fore abhorring from any intention of seducing others for temporall respects: Rather then *three or fower new teachers*, in whome there is not onely a visible want of all these good qualities, but on the contrary such as have not beene able to forbeare to declare themselves to be worse men, more polluted with *lust*, *gluttony*, *sacriledge*, *pride*, *malice*, *envy*, *&c.* then without their owne confession their adversaries could with a good conscience have accused them; And the effect of whose innovations ha's manifestly beene nothing but *Atheisme*, *profaneness*, *bloodshed*, *confusion and ruine.*

CHAP. XX.

The first conclusion, concerning the Rule of Faith.
Testimonies of Fathers acknowledging Doctrines Traditionary, as well as Scripture, to be a Rule of Faith.

I. CONCLVSION.

1. Conclusion.

The entire Rule of Faith, comprised in the Doctrines delivered by Christ and his Apostles immediatly to the Church, are conteyned not onely in Scripture, bnt likewise in unwritten Traditions.

1. FOr the former part of this Conclusion, viz. that the Rule of Christian Faith (and obedience) is no other then the Doctrines (and Præcepts) delivered immediately by Christ and his Apostles to the Church, and by consequence that the present

Church prætend's not to any *new Revelations*, or Power to make any *new Articles of Christian Faith*, or to propose any Doctrines under that title other then such as *Shee* ha's received by *Catholique Tradition*, it will be unnecessary paines to proove out of the Fathers, since I doe not know any Christians, who deserve that title, that doubt of it. Iudeede the *Calvinists* earnest to find all occasions to heighten their *Schisme* charge the *Catholique Church*, as if shee admitted within this compasse other *Doctrines*, *Decrees* and *Decretalls &c.* But most uniustly, since there is noe warrant or ground given them to lay this aspersion upon the Church, and all *Catholiques* generally renounce it.

2, But as for that which followes in the Conclusion, viz. *That this Rule of Faith is not conteined entirely and expressly in Scripture alone, but likewise in unwritten Traditions*: In this lyes the maine difference betweene the Catholique Church and all other Sects both ancient and moderne; They all and allwayes consspiring

this, *that the Scripture is to bee the only Rule, and themſelves iudges and interpreters of the ſence of it, at leaſt for themſelves, or if not they, noe body, howeuer not the preſent Church*: and on the Contrary *Catholiques* in all ages unanimouſly ioyning in the contradiction of that ground, and affirming that all Doctrines of Faith were not indeede, nor ever were intended to be entirely expreſs'd in Scripture; And that *Scriptures ought not to be interpreted by any priuate ſpiritt or reaſon, any other way then according to the line of Eccleſiaſticall Tradition.*

3. Concerning the *Rule of Faith* therfore, let us aske our *Fathers* that were before us how they were inſtructed in this point, and among them the firſt teſtimony will be afforded us by *S. Ignatius* to this effect quoted by *Euſebius*, *Ignatius*, ſaith he, *exhorted the Churches to hold themſelves inſeparably to the Tradition of the Apoſtles, which Tradition for ſureneſſe ſake hee thought good to reduce into writing.* *Euſeb. Hiſt. Eccl: l. 3 c. 35.* Againe, *Saint Polycarpus*, ſayth the ſame authour, *taught his Deſciples ma-* *id. l. 5. c. 19.*

my Traditions not written. Againe *Saint Dionysius Areopagite*, at leaſt even by acknowledgement of the moſt learned Proteſtants an Authour of the ſecond or third age, *Thoſe prime Captaines and head's of our Hierarchy thought it neceſſary to deliver unto us thoſe ſublime and ſupersubſtãtiall Myſteryes both in writtẽ and unwrittẽ inſtructions.* Againe *Saint Fabianus Pope* and *Martyr* ſpeaking of *Holy Chriſme* to be renewed every yeare (of which noe mention is in *Scripture*) addes, *Theſe thinges wee received from the Holy Apoſtles and their ſucceſſors, which wee require you to obſerve.* Againe *Tertullian* diſcourſing, as he often does, of ſeverall rites and practiſes not mentioned in Scripture, concludes in one place thus, *Of all theſe and other diſciplines of the like nature if thou ſhalt require a law out of Scripture, thou ſhalt find none: Tradition ſhall be alledged to thee for the authour, cuſtome the confirmer, and faith the obſerver.* Againe Saint Irenæus, *What if the Apoſtles had not left us Scriptures, ought wee not to have followed the Order of Tradition which*

Dionyſ. Ar Hier. Eccl. c. 1.

Fabian. P. M. Ep 1. ad Epiſc. Orientis.

Tertull. de Cor. Mil c 4.

Iren. cont. Har. l. 3. c. 4

they deliuered to thoſe to whome they committed the Churches? to which ordination giue proofe many nations of thoſe Barbarous people who beleiue in Chriſt, having ſalvation written in their heartes by the Spiritt, without characters or inke, and diligently obſerving the ancient Tradition? Againe the *Fathers* aſſembled in that ancient *Councell of Gangres*, *Wee deſire that all thoſe thinges which haue beene deliuered in* Scriptures, *and by Tradition of the Apoſtles ſhould be obſerued in the* Church. Againe *Saint Baſile*, *of the dogmes and inſtructions* (δογμάτων καὶ κηρυγμάτων) *preſerued in the Church, ſome wee haue by written inſtitutions, others wee haue them deliuered by the ſecret Tradition of the Apoſtles; Both which ſortes haue the ſame authority for as much as concernes piety: and there is noe man will contradict this that is neuer ſoe little experienc'd in the law of the Church.* The *ſame Father* in the ſame Chapter, *The day would fayle mee if I ſhould produce all the Myſteries which he Church obſerues without writing.* And a little after, *I account it an Apoſ-*

Conc. Gangren Can. 21.

Baſil. de Spir. Sanct. cap. 27.

id. ibid.

id. cap 29.

solique thing to persist constantly in observing Traditions not written. Againe,

Euseb. de dem. Evang. lib. 1. *Eusebius Cæsariensis* who having say'd that Christ did not as *Moyses*, leave his law written in Tables or Paper, but in the heartes of his Apostles: who likewise following the example and intention of their Master, *Have consign'd their doctrines, some indeede in writing, and others they have delivered to be observed by lawes unwritten.*

Chrys. in 2 Thes. cap 2, Againe *Saint Chrysostome, From hence it apeares that the Apostles have not delivered all thinges by Epistles, but likewise many thinges without writing: now both these and these deserve to be aqually beleived.*

Epiph. har 61. Againe *Saint Epiphanius*, *Wee must likewise make use of Tradition, for all thinges cannot be taken out of Scripture: And therefore the Holy Apostles have given us some thinges in writing, and others by Tradition.* Againe

August. de Bap. cont Don. l 5 c. 23. *Saint Augustin* speaking against those that maintained that Hæretiques ought to bee rebaptised, *The Apostles*, sayth hee, *have prescribed nothing concerning this thing: But this custome which was opposite to Saint Cyprian*

ought to bee beleiued to haue taken it's originall from their Tradition, as there are many thinges which the univerſall Church obſerueth, and for that reaſon are rightly beleiued to haue beene commanded by the Apoſtles, allthough they are not found in their writings. Theſe quotations ſeemed ſufficient to mee to ſhew the generall opinion of the Fathers to be conſonant to the *Concluſion* before mentioned.

CHAP. XXI.

The Roman Church agreeing with Fathers in the ſame Rule of Faith.
All Sect's of Proteſtants diſgree with the Fathers.

1. NOw to the end to confront with *Antiquity the preſent Romã and Proteſtant Churches*, that it may appeare which of them are the true legitimate children of thoſe *Fathers*: Wee will beginne with the *Roman Church*, whoſe mind wee finde clearly expreſſed in the Decree of the *Counceil*

Concil. Trident sess. 4.

of Trent concerning Canonicall Scriptures, in these wordes, *Sacrosancta* &c. *Tridentina Synodus* &c. *Perspiciens hanc veritatem* &c. that is, *The most holy* &c. *Synode of Trent* &c. *Clearly perceiving that this truth and discipline* (namely, the doctrine of Christ and his Apostles) *is conteined in bookes written, and unwritten Traditions, which were received from Christ's mouth, or delivered as it were from hand to hand from the Apostles, to whome the Holy Ghost dictated it, hath arrived even to us: Following the Orthodoxe examples of the Fathers, receives and reverates with an equall affection of duty and reverence all bookes as well of the Old as New Testament, since one God is the authour of both, as likewise the Traditions themselves whether perteining to Faith or Manners, as dictated either by Christ's owne mouth, or by the Holy Ghost, and by a continued succession preserved in the Catholique Church.* Thus farre the *Councell of Trent.*

2. Whether the *Romam Church* ha's indeede made good this her profession, viz. That in this decree shee

followes the Orthodoxe examples of the Fathers, beſides ſo many formall proofes before alledged, the confeſſion of many learned Proteſtants will iuſtifye her: As *Cartwright* ſpeaking of the forementioned or like quotations out of *Saint Auguſtin*, ſaith, *To approve this ſpeech of Auguſtin is to bring in* Popery &c. So likewiſe *Whittaker*, *Fulke*, *Kemnitius* &c. for ſuch like aſſertions of the Fathers condemne then generally, and by name *Clemens Alexandrinus*, *Origen*, *Epiphanius*, *Tertullian*, *Auguſtin*, *Ambroſe*, *Hierome*, *Chryſoſtome*, *Euſebius*, *Baſile*, *Leo*, *Maximus*, *Theophilus*, *Damaſcene*, &c.

Cartw. Whitgift. Def p. 103.

Whitt. de Lac. Scr. p. 678. 681. 690 &c. Fulk. con Parg. p. 362. 397. Kemnit. Exam. part. 1. p. 87 &c.

3. In oppoſition to this decree'd doctrine of the *Roman Church*, and by conſequence to the Orthodoxe examples of the Fathers, all manner of *Sects* that have ſeparated from the Church, or from one another ſince *Luthers* time, agree almoſt in noe other point unanimouſly except in this, *That the Scripture conteines in it expreſſely all thinges both concerning beleife and practiſe, which are neceſſary or but requiſite*

to salvation. And by consequence *that noe man is or ought to bee obliged to submitt to any doctrine or præcept any further then as it can be prooved manifestly to him to be conteined in the written word of God.*

Art 6 of English Church. 4. The *Church of England* in particular makes this one of her peculiar Articles, *That the Holy Scripture conteineth all things necessary for salvation: so that whatsoever is not read therein, nor may be prooved thereby, is not to be required of any man, that it should be believed as an Article of Faith, or to bee thought requisite necessary to salvation.*

Art. 8. But withall professeth that *The three Creedes*, Nicene Creede, *Athanasius* Creede, *and that which is commonly called the Apostles Creede ought throughly to be received and believed.* Moreover that shee receiveth *the fower first Generall Councells*: yet not saying that shee thinkes her selfe obliged to the one or other for the authority of *Tradition* or the *Councells*, for if soe, shee would be obliged likewise to accept of and submitt to many other *Traditions* and *Councells*, as likewise many points

and practiles confirmed in those *Councells*, besides the Mysteries of the *Blessed Trinity*, many of which notwithstanding shee relinquishes, if not condemnes: Yea on the contrary for those three Creedes shee gives this reason for her admitting of them *because they may be prooved by most certaine warrants of holy Scripture.* And how little or noe authority shee allowes to the Church, or Generall Councells shall be shew'n in the next Conclusion. For the present therefore, taking those words of accepting the *three Creedes* and *fower Councells* rather for a *complement of Civility to Antiquity*, then as importing any reall intention to admitt any *iudge or Rule* of Faith but only Scripture and that interpreted by her selfe, for her selfe at least: Come wee to consider how rationall and safe a ground this is, *That nothing is to be beleeved but only Scripture.*

Art. 8.

CHAP. XXII.

English Proteſtants unwilling to iuſtify this Poſition: and why.

Mr. Chillingworth's late booke againſt the Catholique Church: and the Character given of it.

1. THis Poſition *of Scripture being the only Rule of Faith*, though it be the maine foundatiõ upon which all *Hæretiques* and *Schiſmatiques* almoſt that are and ever were do rely ād therfore in all likelyhood, ſince ſo many milliõs of people of all Sects and in all ages have beene concern'd to ſtudy and make it good, ſhould in reaſon be beſt upholded: Yet to my apprehenſion, of all other controverſies this is the moſt weakeldy grounded, and guiltily maintained.

2. The experience I have of the particular diſpoſition of *English Proteſtants* (properly ſo called) and the happineſſe I have enioyed in the acquaintance and freindship with very

many the moſt conſiderable perſons for learning, prudence, and piety in that Church, gives mee warrant to ſay this of them, that there is noe point of Controverſy that they are more unwilling to touch upon then this of *Scriptures being the onely Rule and noe viſible Iudge tho interpret it*, I meane, as to the poſitive maintaining therof (for as concerning the diſputing againſt the *infallibility of the Church*, there is none more ready to make obiections then they.) One reaſon hereof may be, becauſe the *English Church*, out of gratitude to the *Ancient Church* and *Fathers* which have hitherto maintained their *Eccleſiaſticall Gouerment* againſt the *Calviniſts* till they came to diſpute with fire and ſword, profeſſeth therfore greater reverence to *Antiquity* and *Tradition* then any other ſect whatſoever; And therfore her children are unwilling to renounce or oppoſe that great army of *Saints* and *Martyrs of the Primitive times*, who unanimouſly acknowledge that beſides Scriptures they had received from their Anceſtors *Tradi-*

tionary doctrines and rites, and these so universally spread through all *Churches Easterne and westerne*, noe man being able to name any particular fallible Authour of them, that they were as firmely assured that they proceeded from the *Apostles*, as that the bookes of Scripture proceeded from the same Authours. Yea for many of these Traditions greater proofe might be made of their authentique and Divine Originall, then of most bookes of Scripture, in as much as they were from the beginning universally apparent in the Practise of the Church, visibly shining in their *Publique liturgies*, for example, *Prayer for the Dead, and by consequence, Purgatory, that is, a State of deceased Christians capable of being bettered and eased by the Charity and Devotions of the living, Sacrifice of the Masse, and Offering it for the Quicke and Dead, Adoration of Christ really present there, Baptisme of Infants, Non-rebaptization of Haereticques, Observation of Ecclesiasticall Feastes, Lent-fastes &c. Invocation of Saints, Veneration of Reliques, Images &c. Practise of Crossing them-*

ſelves, Rites in adminiſtring Sacraments &c. Whereas the bookes of the *New Teſtament*, eſpecially the *Epiſtles* and *Apocalypſe*, being written upon emergent occaſions, and for the preſent neede of particular Perſons and Churches, were a great while before they could be generally diſperſed, and great caution and circumſpection vſed before they would be admitted into the *Canon*: and being all, except ſome few that have perished, received there, it was impoſſible to prævent infinite corruptions in the writing, ſince every one had leave to tranſcribe them.

3. A ſecond reaſon why *English Proteſtants* (I ſpeake knowingly at leaſt of my ſelfe and not a few others) diſpence the more eaſily with themſelves for examining the ſufficiency of this *Rule of Faith* is, becauſe there being but two wayes imaginable of aſſigning ſuch a Rule, that is, either expreſſe Scripture alone, or that ioyn'd with Eccleſiaſticall Tradition which is to be received upon the authority, or (as the Schooles call it) the *infallibity of the Church*; and *Proteſtants* being

perſwaded that they can unanſwerably confute this *infallibility*, they take it for graunted that the former is the onely Rule, and therfore ſurceaſe from vndergoeing the paines of diligent enquiry how firmely their foundation is layd, and what courſe to take for the anſwering of thoſe inextricable inconveniences which follow upon that ground, for feare leaſt if both theſe foundations ſhould come to shrinke, *Chriſtianity* it ſelfe would become queſtionable, and a way made for direct Atheiſme. Hereupon it is that generally their writers have proceeded the *deſtructive way*, willingly vndertaking to contradict the Churches *infallibility*; and it is not without extreame violence that they can bee brought to maintaine their owne grounds; Which when the earneſtneſſe of *Catholiques* extorts from them, though they muſt conclude, for *onely Scripture*, and *No-iudge*, yet either ſhame or remorſe makes them deferre ſomewhat to the ancient Churches authority, as it were excuſing themſelves that they dare not

ſuffer themſelves to be directed by her; For if by *her* as a viſible Church, then by all Churches ſucceeding her to theſe our times.

4. In theſe later times ſince that great unfortunate *Champion againſt the Churches infallibility Mr. Chillingworth* published his booke in defence of *Doctour Potter*, this guilt of *English Proteſtants* ha's beene farre more conſpicuous. His obiections againſt the Church, that is, his *deſtructive groundes* are avowed and boaſted of as unanſwerable in a manner by all: but his poſitive groundes, that is, the making only Scripture, and that to be interpreted by every ſingle man's *reaſon* to be the Rule of Faith, this is at leaſt waved, if not renounced by many: But moſt uniuſtly: ſince there is noe conceivable meanes how to find out a third intelligible way of grounding beleife and determining controverſies beſides divine revelation propoſed and interpreted authoritatively by the *Church*, or meere Scripture without any obligatory interpretation, as ſhalbe demonſtrated hereaf- *Mr. Chillingworth.*

ter. Hence the *generall Character* given of himſelfe and his booke is, *That hee ha's had better luck in pulling downe buildings, then raiſing new ones,* and *that he ha's managed his ſword much more dextrouſly then his buckler.* And yet as if there were noe neede either of houſe or buckler, or as if Proteſtants did thinke themſelves ſecure from weather and dãger if Catholiques were expulſed and wounded, Noe man appeares with any deſigne to provide himſelfe of any ſafer way of defence, then that which *Mr. Chillingworth* ha's afforded. Yea *Mr. Chillingworth* himſelfe (his freind's know the reaſon of it) utterly refuſed to anſwer thoſe unconquerable confutations of his poſitive grounds, and thoſe fearfull conſequences charged upon them: being ſatisfyed, ar at leaſt making a countenance before thoſe that knew him not inwardly that he was ſatisfyed of the firmeneſſe of his Rule of Faith, as long as an exact particular anſwer to all his obiections againſt the *Churches infallibility* was not publiſhed. Thoſe who have had a particu-

lar acquaintance with that extraordinary ſublime witt and iudgement will, or at leaſt, can, witneſſe with mee that thus much as I have ſayd in a ſeeming cenſure of him is true. I had abſteined from this, but that the cauſe in hand obliged mee thereto; and but that his booke alone had the principall influence upon mee to shutt up my entrance into Catholique unity: I shall therfore have frequent occaſion hereafter in this Narration to weigh both his proofes and obiections, at leaſt ſuch of them as were moſt powerfull with mee: but reſolving to bee extreamely tender of his reputation: and if the inwardneſſe which I had for many yeares with that worthy perſon does inable mee to ſay any more of the like kind, yet the mutuall frendship betweene us, the great obligations I have to cherrish his memory, and the high eſteeme of his excellent partes make mee ſo farre frō being willing to ſay any more, that I am ſorry that I cannot with a good conſcience blott out that which I have allready written. But to

returne to the Story of my ſelfe.

CHAP XXIII.

Inconueniences following Proteſtant's Poſition of Only-Scripture.
Fathers refuſe to diſpute with Hæretiques from onely Scripture.

1. When I was forced to weigh with circumſpection and fidelity this maine *fundamentall Poſition of Proteſtantiſme*, viz. *That the Scripture is the onely Rule of Faith, or, That all thinges neceſſary to be beleived are conteined expreſſely in Scripture*, What a world of unavoydable inconveniences did preſently throng into my underſtanding, and upon how meere ſand did it appeare to be layd! For the inconveniences. 1. It is impoſſible upon this ground that ever there ſhould be found a way to end any controverſies, as ſhall be demonſtrated in the next Concluſion. 2. There can ſcarce bee named one Hæretique but tooke the

ſame for a ground of his Hæreſy, and generally the Fathers proteſt againſt this ground, reducing them to *Eccleſiaſticall Tradition*, and the authority of the preſent Church.

2. For a proofe whereof wee may conſider the particular treatiſes and bookes of the ancient Fathers which they wrote directly for this purpoſe, namely to shew what methode and grounds their Anceſtors and reaſon it ſelfe dictated to be vſed and proceeded upon in diſputing with any Hæretique whatſoever: and wee shall find that the *Catholiques of theſe dayes doe* shew thẽſelves indeede ſonns of thoſe *Catholique Fathers*, exactly treading their ſtepps in appealing to Scripture and generall Traditiõ frõ which there lyes no preſcriptiõ or appeale: And on the contrary, that the *Hæretiques* and *Schiſmatiques* of our times have beene as exact in purſuing the traces of their *Anceſtors*, prætending *onely Scripture*, but relying upon the Pride of their owne heartes, and thinking that their interpretations and wreſting's of Scripture ought to præuayle againſt

all present and past authority how universall soever for place, and how uninterrupted soever for succession: The treatises anciently written for this purpose are *S. Irenaus against Haresies*, *Tertullian de Præscriptionibus*, *S. Cyprian de unitate Ecclesiæ*, *S. Augustin de Vnitate Ecclesiæ*, *contra Epistolam Fundamenti*, *de Vtilitate credendi*, &c. *S. Vincentius Lerinensis his Commonitorium*, &c.

Tert de Præscrip. cap. id. cap. 19.

3. In particular may be witnesse of this *Tertullian*, *There is noe good gott by disputing out of Texts of Scripture, but either to make a man sick or madde.* And againe, *There ought therfore to be noe appealing to Scripture, nor disputing out of them, since by that meanes either neither side will be victorious, or it is a hazzard whether.* And againe, *But hitherto wee have in generall proceeded against all Haresies, prooving by assured, reasonable and necessary præscriptions against all haresies, that they are to be excluded from all disputation out of Scripture.* Witnesse likewise *S. Augustin*, *Hæresies and doctrines of perverseness ensnaring soules, and sinking them into*

d. cap. 45.

S. August.

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Hell haue riſen from no other founteyne, but this, that Scriptures which are good are underſtood not well, and that which is not well underſtood in them, is rashly and impudently maintained. Againe, the *ſame Father* brings in the Arian Bishop Maximinus thus challenging a Catholique, *If thou wilt produce any thing out of diuine Scriptures which are common to all, it is neceſſary wee should hearken to thee: But theſe Speeches which are not in Scripture are in no caſe receiuable by us.* The ſame *Father* in the concluſion of the ſame bookes brings in another Hæretique uſing theſe words, *I deſire and wish to be a deſciple of the Holy Scriptures* &c. *If thou shalt affirme any thing out of the Scriptures, if thou shalt produce a quotation of any thing written there in any place, Wee deſire to be found deſciples of the Holy Scriptures.* Againe ſeverall other paſſages to the ſame purpoſe may bee ſeene in ſeverall other parts of his workes as in Epiſt. 222. and in lib. de Gen. ad lit. l. 7. c. 9. and de fide & Symb. cap. 9. and in Ioan. tract. 18. Laſtly the ſame Father diſputing

id con. Maximin. Ar. Epiſcopũ l. 2.

id. Ep. 222. id de Gen. ad lit. l 7. cap. 9. & de Fid & Symb c. 9. & in Ioã tract. 18.

against Cresconius the Grammarian, saith, *Yet notwithstanding allthough there is produced no example of this out of Scriptures Canonicall, wee doe nevertheleſſe obſerve the trueth of the ſame Scriptures, when wee doe that which is approoved by the Church, whoſe authority the Scriptures recommend.* See ſuitable paſſages in lib. 5. de Bapt. cont Donat. cap. 23. & de Vnit. Eccl. cap. 19. Witneſſe againe *S. Hierome*, *Neither let them pleaſe themſelves if ſometimes they ſeeme to make good their aſſertions out of ſome Texts of Scripture, for the Devill likewiſe ſometimes quoted Scripture, for Scriptures conſiſt not in the bare wordes but in sẽce.* It is true indeede the Fathers ſometimes commend the fulneſſe of Scripture, as *Saint Baſile* ſaying, *whatſoever is without the Scripture is ſinne*, but withall he gives us a Rule to know his meaning, shewing that according to the laſt quotation out of *Saint Auguſtin* againſt Creſconius the Grammarian, that may be ſayd to be virtually conteined in Scripture which is delivered by the Church whoſe authority is recom-

id l.1. con Creſc. Gram. cap.33.

it. l.5.de Bapt con. Don c. 23.& de Vnit Eccl. c 19. S Hierõ. dialog. cont Lucifer.

S Baſil.

mended to us in Scripture, ſo ſayes S. Baſile likewiſe, *It is an Apoſtolique thing to perſiſt conſtantly in Traditions not written, for ſaith the Apoſtle, I praiſe you in that you are mindfull of whatſoever thing came from mee, and obſerve the Traditions which I have given you.* Beſides in ſome caſes controverſies there may be about points which are not grounded upon *Orall Tradition*, but onely Scripture. *id. l. de Spiritu ſancto.*

4. *A third inconuenience* following the Proteſtants poſition is this, That ſince undoubtedly there were in the Primitive Church Traditions in great number beſides what is expreſſed in Scripture, I could not imagine what was become of them, or how it should be poſſible they should come to be loſt having beene received generally through the whole Church, and moſt of them shining in the practiſe of it. To ſalve this inconvenience, *Proteſtants* either impudently give the lye to all the Fathers, and ſay without the leaſt proofe that there were none at all: Or *in England* there being *under-Sects* which by Scripture alone

could not be confuted, as *Puritans*, *Anabaptiſtes*, *Sabbatarians* &c. they are forced to acknowledge ſome few Traditions of ſuch a nature, although thereby they deſtroy their maine foundation of *Onely-Scripture*: For by the Traditionary doctrine of *Non-rebaptization* they conclude the *Anabaptiſtes* to be *Hæretiques*, that is, erring in a neceſſary point of doctrine: Yet themſelves renounce doctrines and practiſes delivered by a farre more full Tradition; So great effect hath intereſt in that Church. But what will become of *S. Baſiles* ſaying before quoted, *That the day would fayle him if hee should undertake to enumerate all the Traditions left by the Apoſtles in the* Church, *not mentioned in Scripture*? For all that even the moſt condeſcending *Proteſtants* will allow for ſuch may be reckoned five times over in a minute of an hower. Conſidering therefore that ſuch Traditions being viſibly manifeſt for the moſt part in the practiſe of the Church, are farre more eaſily præſerved then any writing can bee, it will neceſſarily follow that the reſt of that great nũbe

are extant in the *Roman Church*, as may be prooved of moſtof thẽbefore reckoned by teſtimonies of Anciẽt Fathers. *Vid. ſup. cap. 21.*

5. *A fourth inconvenience* to my underſtanding unavoydable by Proteſtants, and a great proofe of the Doctrine of the Roman Church is thi : Though Proteſtants generally denye that the pointes of Controverſy debated betweene them and the Roman Church were univerſally received by the Ancient Church, as *Invocation of Saints*, *Adoration of Chriſt as preſent in the bleſſed Sacrament*, *Prayer for the Dead &c.* Yet they cannot deny but that in many of the Fathers proofes of theſe doctrines may be found to ſhew that ſuch was at leaſt their particular opinions : Now if generally the *Ancient Church* had agreed with Proteſtants both in denying ſuch doctrines and practiſe, received now in the Roman Churche, and likewiſe in making *onely-expreſſe-Scripture* the Rule to iudge by ; it could not bee avoyded but that ſome *Synods* or *Fathers* would have taken notice of ſuch prætended errours in the writings of

other *Fathers*, and likewiſe would have produced ſome of thoſe Texts of Scriptures now made vſe of by Proteſtants for that purpoſe: a thing they are ſo farre from, that on the contrary wee find that many of the Fathers inferre the ſame doctrines from the ſame Texts that Catholiques now doe. And *Proteſtants*, though they alledge ſome paſſages of *Fathers* by which they may ſeeme conſequently to deſtroy ſuch doctrines, and to contradict their owne formall aſſertiõs in other places, yet are not able to produce ſo much as one Text of Scripture interpreted by any *Father* to confute any one ſuch prætended errour. Which is a thing very remarkable, and will argue either that noe man in the Ancient Church tooke notice of ſuch prætended dangerous ſpeeches of ſo many Fathers, or that they underſtood not the plaine Texts of Scripture, if Proteſtants grounds bee true: or upon Catholiques grounds, ſince it was impoſſible but they muſt have taken notice of ſuch opinions, and ſince they certainly did underſtand plaine Texts

of Scripture, that therfore not diſputing ont of Scripture, as Proteſtants doe, they were ſo farre from beleiving ſuch opinions to be errours deſerving a *Schiſme*, that they all of them agreed in receiving thẽ as *Catholique Truethſ.* Other inconveniences which without hope or poſſibility of remedy doe ariſe from making Scripture alone (ſecluding not onely Traditions but likewiſe any viſible obliging interpreter) to be the onely *Rule* and *Iudge of Controverſies*, ſhall be reſerved to be examined in the *next Concluſion* concerning the authority of the Church in this buſineſſe.

CHAP. XXIV.

Weakeneſſe of Proteſtants proofes for onely-Scripture.
Texts of Scripture alleadged by Catholiques vainly eluded by Proteſtants.

1. AS I ſayd before, ſince Proteſtants and all other Sects doe againſt their nature and cuſtome ſo

unanimouſly conſpire to forſake the *old and good wayes*, by travelling wherein, even themſelves being iudges, ſo many glorious *Saints*, *Confeſſors*, *Martyrs*, *Biſhops* &c. were renowned not onely in their owne, but all ſucceeding times, diſſipated armyes of Hæretiques, propagated the Kingdome of Chriſt over the world, ſubdued Idolatry and made it utterly to vanish though ſupported with the force of the whole Roman world, and in fine arrived to a ſupereminent degree of glory in Paradice; and ſince inſtead of this ſo ſuccesfull a way, they have choſen to walke every man in a ſeverall pathe through thoſe narrow, crooked, and at leaſt very dangerous, (becauſe new) wayes of a proud ſelfe-aſſuming præſumption in interpreting *onely Scripture* each man according to his owne fancy and intereſt, following the example of noe antiquity but onely ancient hæretiques; in all reaſon they ſhould have taken order to have iuſtifyed themſelves herein after a more then ordinary manner, they ought to have contributed all the in-

vention and skill of all the beſt witts in each Sect to fortify this common foundation of *onely Scripture, and no viſible iudge*, beyond all other points of difference.

2. And ſo no doubt they have to the utmoſt capacity of the ſubiect: But no skill can ſerve to build a firme ſecure edifice upon ſand: and private reaſon, or fancies of inſpiration are more weake and ſandy then euen ſand it ſelfe. For proofe hereof let us conſider the prætended proofes and reaſons which they alleadge to aſſert this their fundamentall Poſition, viz. *that the entire Rule of Faith is the written word of God, of which there is not extant any viſible authoritative interpreter.* Proofes hereof produced by them are 1. *Negative* invalidating ſuch Texts of Scripture as are alledged by Catholiques, and expounded by Fathers to proove Traditions unwritten: and 2. *Poſitive*, drawen from other Texts expreſſing the ſufficiency and perfection of Scripture.

3. Some Texts by Catholiques produced to proove Traditions, and

thoſe concerning points of doctrine as well as practiſe or ceræmonies beſides what is written in the Evangelicall bookes, are amõg others theſe following out of S. Paul, *Obſerve the* Traditiõs *which you have received from us, whether by word, or by Epiſtle,* And againe, *Have before thine eyes the patterne of ſound wordes which thou haſt heard of mee in faith and* Ieſus Chriſt: *Conſerve that good thing committed to thy charge by the* Holy Spirit *which dwelleth in us.* And againe, The *thinges which thou haſt heard of mee in the preſence of many witneſſes conſigne them to faithfull men, which may bee capable to teach others alſo.* And laſtly, The *Church (is) the pillar and ground of trueth.*

2 Theſſ. c. 2. v 15.

2 Tim. c 1 v 13.

2 Tim c. 2. v. 2.

1 Tim c. 3. v 15.

4. To elude ſuch Texts as theſe ſo expreſſe in themſelves, ſo ſtringent and convincing without any leave given to any rationall contradiction, ſo unanimouſly acknowledged by the ancient Fathers in the plaine importance of them (for there was noe neede to call their commentaries interpretations, there being not the leaſt difficulty or obſcurity in them to be clea-

red) *Proteſtants*, eſpecially the *Caluiniſts* (for the Church of England hath beene more ingenuous) have beene forced to make uſe of the pooreſt guiltieſt ſhift imaginable, which is, to tranſlate the word Παραδόσεις, *enſeignements*, *inſtructions*, or by any any other word, but what reaſon and rules of Grammar would require, namely, *Traditions*. That which mooved them hereto was apparently a reſolution to ſeduce the people: for nourishing them vp in the hatred of the *Church*, in contempt of her authority, in reiecting all her *Traditions*, ſo farre that whatſoever is propoſed under that title of *Tradition* is not only not accepted, but ſcornfully reiected by them as ſuppoſed moſt certainly falſe and ſuperſtitious; if it ſhould appeare that the *Scripture* it ſelfe ſhould referre us to Chriſtian doctrines under the notion of *Traditions*, the very ſound of that Word in Scripture would perhaps make them ſuſpect that their *Miniſters* had abuſed them.

5. But moreover for a helpe, if this poore ſubtility ſhould come to be

discovered by their Proselytes, it is further answeared by them, that Saint Paul might very well referre *Timothy* or the *Thessalonians* to the summe of Christian doctrine by him before preached, and not yet reduced to writing, because *the entire Canon of Scripture* was not yet compleated and sealed up; but when that was finished, afterward Christians were not to trust to their memories, but to have recourse to expresse Scripture, as is implyed by severall Texts of Scripture denoting its abundant sufficiency for all vses and necessities.

6. For answer to this way of arguing it will be sufficient to say, that whatsoever is here alledged by Protestants is meerely *gratis dictum*, there being not the least intimation given by *Saint Paul*, or any other Evangelicall authour that the Apostles had any intention to write among them a body of the Christian law, scarce any booke of the new Testament having beene written but only upon some particular occasion, and for the vse of some particular person and Church: and on

the contrary it appearing expreſſely both by Scripture and Tradition that the Apoſtles in all the Churches founded by them left a *depoſitum* both of the Doctrines and diſcipline of Chriſtianity vniforme and compleate, not relating at all to any thing already, or afterward to be written.

CHAP. XXV.

Two principall Texts of Scripture alledged by Proteſtants to proove it's ſufficiency, and againſt Traditions; anſwered.

1. COme wee now to conſider a while thoſe Texts of Scripture prætended by Proteſtants to be ſo expreſſe, uncontroulable and preſſing as to iuſtify them from blame in not onely oppoſing the former evident quotations for Traditions, but in dividing from and condemning *all Antiquity* that taught the contrary, and not onely ſo, but relyed upon *Tradition alone* in ſeverall pointes confeſſed

by them not to be visible in Scripture, and yet condemn'd, anathematized and utterly vanquished severall *Haeretiques* who thought it a sufficient warrant to be dispensed from severall doctrines taught and practises continued in the Church because the Scripture was silent in them.

Ob. 2. Of all others the most considerable Text of Scripture alledged by Protestants, and most prized by them as efficacious to proove it's perfection, and sufficiency to be an entire Rule of Faith is this speech of *S. Paul to Timothy*, *Omnis Scriptura divinitùs inspirata, utilis est* &c. *All Scripture divinely inspired is proffitable for teaching, for arguing, for reproowing and for instructing in righteousnesse: that the man of God may be perfect, instructed to every good worke.* Here, say they, it is apparēt that *Saint Paul* acknowledges Scripture to be *proffitable* for all kindes of spirituall vses, *teaching*, *arguing* &c. and moreover in such a perfection that by it not onely ignorant persons but even *the man of God*, that is, hee which is a Teacher of God's people, who by

1 *Timoth.* c. 3 v. 16. 17.

his office is obliged to a higher perfection of knowledge, may be *made perfect*, and that, *to every good worke*.

3. To this it is anſwered 1. That by reading the verſe immediatly going before wee ſhall be informed both of what Scriptures *Saint Paul* there ſpeakes, and in what ſence and with what conditions they are proffitable for the forementioned vſes and ends: the words are, *Tu verò permane* &c. *Doe thou (ô Timothy) perſevere in thoſe things which thou haſt learned, knowing of whome thou haſt learned them, and becauſe from thy childhood thou haſt knowen the Holy Scriptures, which may inſtruct thee to Salvation, by faith which is in Chriſt Ieſus: For all Scripture divinely inſpired is proffitable* &c. By the connexion of theſe wordes it appeares that thoſe Scriptures to which S. *Paul* gives this teſtimony and glorious character were the ſame in which *Timothy*, now *a Bishop*, had beene inſtructed from his childhood, that is, the *Scriptures of the Old* Teſtament: For how few of the *Evangeliall writinges* were published even

Sol. 23.

Ibid. v.

now that he was a *Bishop*, and certainly scarce any at all when he was a child. *Saint Paul's* designe therfore in this passage is evidently this, viz. to exhort *Timothy* to remaine constant (*in vijs quæ ei tradita fuerant*) in those Christian verities and præcepts by the Apostle delivered in trust to him not in writing but orall Tradition: For which purpose hee vses these motives, namely 1. the consideration of the sublime *Apostolicall Office* of himselfe his instructour, immediatly and miraculously called and enabled to that employment by *Christ from* heaven, therfore he sayes *knowing of whome thou hast learned these* Evangelicall trueths. 2. The conformity of these new revelations to those ancient ones of the *Old Testament*, in which *Timothy* had beene instructed from his childhood, in which he might perceive though obscurely traced certaine markes and Prophecyes of the *Gospell*, and so be easilier enclin'd to beleive what *Saint Paul* had plainly delivered to him. 3. Vpon this occasion hee declares the great

proffit which a Chriſtian may find by having recourſe to the old Teſtament, as having great efficacy to *make a man wiſe unto ſalvation*; but this not of themſelves alone, but *ioyned with the faith which is in Chriſt Ieſus*, and *perſeverance in beleiving* the Chriſtian verityes *delivered by orall* Tradition. So that the Apoſtle might very well conclude, *All Scriptures* (of the Old Teſtament giving teſtimony to the Goſpell) *being inſpired by God are very proffitalle* (not entirely of themſelves ſufficient) *for teaching, arguing, reprooving, inſtructing in righteouſneſſe*; And that by *them the man of God*, (even a Chriſtian Bishop) may *bee made perfect* or enabled *to every good worke* (that is, as he expreſſed the ſame ſence in the former verſe, *wiſe unto Salvation*; but upon condition that they be *ioyned with the Faith* (or Goſpell) *of Chriſt Ieſus*, and *perſeverance therein.*) This to my vndeſtanding ſeemes to be the proper naturall importance of this Text of *Saint Paul*, ſoe farre from evincing what the *Proteſtants* would collect from it, that it confirmes

the quite contrary.

fol. 2. 4. But let it be supposed (which is impossible to be evinced) that the Apostle speakes here by way of Prophecy of *Evangelicall Scriptures* not yet written, but with respect to the time when they should be perfectly compleated, Hee sayes onely *they are profitable*, not sufficient, to produce the mentioned effects and end, Hee excludes not the *Church* interpreting them, In a word, Hee referres expressly to *orall Tradition*; And by consequence hee is farre from saying any thing that may warrant the *Protestants* upon prætence from these wordes to relinquish the way which all ancient *Christians* and *Fathers of the Church* walked in, and to walke in that which, as hath beene shewed by irrefragable testimonies, has beene traced by all and onely Hæretiques. So farre is hee from saying, or giving warrant to any to say, *Reiect all thinges that you find not expressly conteined in Scriptures, though the whole world upon whose onely testimony you receive Scriptures affirme that they received other thinges*

from the same authority, Keepe *your selves close to that sence of Scriptures which your owne fancies or interests shall suggest unto you, and admitt neither Fathers nor* Church *to interpret them to you, Beleive your owne understandings onely, which you may call the inspirations of the Holy Ghost if you please, And content not your selves with deceiving your selves alone with such fancies, take authority vpon your selves to destroy all publique authority, and to obtrude* per fas & nefas *your interpretations and glosses upon the consciences of others.* This *Saint Paul* ought to have say'd, if he had purposed to iustify the grounds of *Protestantisme*: But this I could not cõceive to be his meaning, and therefore I tooke it to be my best course to be mislead by *Fathers*, *Councells* and the *whole Catholique Church.*

5. *A second proofe* for the sufficiency of Scripture alone to be an entire Rule of Faith, and of great moment among many Protestants is that speech in the end of the Revelation, *Contestor enim omni audienti* &c. *I doe protest to every one that heares the wordes* 2. Ob. Revel. c. 22. v. 18. 19.

of the Prophecy of this booke: If any one shall adde unto these, God shall adde unto him the plagues writtē in this booke: And if any one shall diminish from the wordes of this Prophecy, God shall take away his part out of the booke of life, and out of the Holy Citty, ād out of those thinges which are written in this booke. The weight of this Text is much more pressing in their opinion by reason of the situation of it in the close of the whole body of *Evangelicall* writings; and likewise by the advantage of a *Parallell place* in the end of *Moyses his law.*

Sol. 6. Hereto it is answeared that this Text is so farre from obliging vs to vnderstand it in generall of *Evangelicall* doctrines, that expressely and *in terminis terminantibus* it restreynes it selfe onely to the *Prophecies* conteined in this particular booke, forbidding any one to præsume to make any change in it, either by addition and interpolation of other Prophecies prætended to be written by the same *Divine Authour* (a thing practised by Hæretiques in other Evangelicall writings when this booke was published)

or by razing out any Prophecies here in conteined, (as some Hæretiques likewise had done in other Apostolicall bookes.) So that this authour is so farre from forbidding any other revelations of divine doctrines besides those allready published, that notwithstanding any thing here sayd, *Agabus* and *S. Philip's daughters* might, if they had pleased, have sett forth their *Prophecies*, so they had done it with out iniury or disparagement to the *Apocalyps*. Even as *Moyses* by such like wordes signifyed that in his writings were conteined the summe of that *law* delivered by God on *Mount Sinai*, at least as much of it as was fitt to communicate for the present to the people, and therfore forbade any man to change his writings any way: Yet notwithstanding, it is apparent that not onely the *Iewes*, but likewise the *Ancient Fathers* beleived that besides this *written law*, *Moyses* himselfe delivered to the *Preists* and *Sanedrim* many *unwritten Traditions* relating to the *law* it selfe, some of which are mentioned in Evangelicall Scripture,

as the *institutiõ of the order of Exorcists, the mingling of water with the blood of the Testament wherewith Moyses sprinckled the people, Skarlet wooll and hyssope to be vsed in all aspersions, the sprinkling the booke of the Covenant with blood, The names of Iannes and Mambres the antagonists of Moyses, and the combat betweene an Angell and the Devill about Moyses his body* &c. Besides, many Holy men published bookes among the *Iewes* acknowledged of divine authority wherein were many *Mysteries of Faith* not onely more expresly, but *de novo* conteined, and not at all declared by *Moyses*, many writings of devotion, Præcepts of Piety and manners &c. Only *Moyses* his bookes have beene received to this day vnder the notion of the *fundamentall law* of the *Iewish Commonwalth*, a title that other writinges never challenged.

7. As concerning the advantage taken from the *position* of the forementioned Text in the close of the *Evangelicall* writinges, it will be of noe force at all to any man that shall con-

ſider how it came to paſſe that the ſeuerall bookes were placed in the order as wee at this day find them. viz. That certaine men unknow'n to vs now, but followed by a tacite agreement of the Church, when after the deceaſe of the *Apoſtles* they had ſought out all the writings that remained and had beene occaſionally published by them, compiled them in one volume in this order, They begunne with the *Goſpells* or hiſtory of our *Sauiours* life and death, as reaſon was, placing them it may be in the order as they were written, however aſſigning the firſt place to *S. Matthew*, becauſe he having written his *Goſpell in Hebrew* for the vſe of the *Iewes* and *Iewish Chriſtians* to whom *Chriſt* commanded his Goſpell should firſt be preached, and upon their refuſall, to the *Gentiles*, even for that reaſon alone his Goſpell might be thought to have deſerued the firſt place, the reſt following in the order as they were written. Then followes the *Story of the Apoſtles, eſpecially* S. P*aul*, written by his companiõ *Saint Luke*, and cõtinued till their ſepa-

ration by *S. Pauls's voyage to Rome.* After bookes of Story, follow doctrinall writings, namely *Epistles*, conteining particular doctrinall controversies and præcepts of manners, written vpon occasion when *false Teachers* had sowne tares of particular *Hæresies* in the *Churches* founded by the *Apostles.* Among these *Epistles*, those of *S. Paul* both for the number, importance and length of them obteined the first place, but disposed not according to the order and dates of time that they were written, but according to the priviledges and advantages of the *Churches* and *Cities* to which they were sent; the *Romans* having obteined, as reason was, the first place, then the *Corinthians &c.* and after all such, followed his *Epistles* to particular persons, as *Timothy, Titus* &c. In the last place, the whole volume was concluded with this single booke of *Prophecies*, as being last written, most difficult, and least necessary. These things being apparent, let all reasonable men iudge what iust advantage can be taken by *Protestants* thus to build their maine

maine foundation of difference from the *Catholique Church* upon ſo inconſiderable, ſo caſuall a thing, as the order wherein the bookes of the *New Teſtament* have beene ranged, no man knowes by whome.

CHAP. XXVI.

Reaſons and Texts produced by Mr. Chillingworth to proove onely Scripture to be the Rule of Faith.

1. BEſides theſe two ſo much by many Proteſtāts magnifyed proofes of the Scriptures prætēded ſufficiency to determine all controverſies of Religion with excluſion of unwritten Traditions: There are other argumens, which had greater force with mee, produced by Mr. Chillingworth; the which to the end that hee might more advantageouſly enforce, hee layes this firſt for a ground, viz. *That no man ought to be obliged upon paine of Excommunication to beleive any*

Mr. Chillingvv. cap. 4. 40. 41. 42. 43. &c. & alibi paſſim.

thing but what God has reveyled to be necessary to aternall salvation, which is the substance of the New Covenant made by God in Christ, conteining pointes of necessary beleife, and praecepts of necessary Evangelicall Obedience; For, sayes hee, *why should any errour* (*or ignorance*) *exclude him from the Churches Communion, which will not deprive him of aternall salvation? Why should men be more rigide then God?*

2. Theſe grounds thus layd, and ſuppoſed unquæſtionable: In the next place, to proove that this Covenant is entirely conteined not only in the whole Scripture, but alſo in the fower Goſpells, yea ſufficiently in any one of the forwer; hee firſt alledges theſe reaſons, *Becauſe the Evangeliſtes having, as they proſeſſe, a purpoſe to write the Goſpell of Christ, or New Covenant, no reaſon can be imagined why they, who have ſett downe many paſſages unneceſſary, ſhould neglect any neceſſary: For what ſupine negligence and indiſcretion muſt that needes be, ſuch, verily, as noe man in theſe dayes undertaking the ſame deſigne would commit? Againe,*

Id ibid.

with what truth could they stile their bookes the Gospell of Christ, being but a part of it?

3. After such discourses hee bringes, in his opinion, two evident and unanswerable Texts out of the Gospells to proove that whatsoever is necessary for a Christian to beleive or practise is conteined in every one of them severally: The first Text is the conclusion of *S. Iohn's* Gospell, *Many other signes also did Iesus in the sight of his Desciples, which are not written in this booke: But these are written that yee may beleeve that Iesus is Christ the sonne of God, and that beleiving you may have life in his name.* For the enforcing of which quotation, hee addes. *By these words (these are written) may be understood either These thinges are written, or These signes are written: Take it which way you will, this conclusion will certainly follow, That either all that which Saint Iohn wrote in his Gospell, or lesse then all, and therefore all much more, was sufficient to make them beleeve that which being beleived with lively faith would certainly bring them to* *Id. ibid.* *Ioan. cap. cap 21.*

eternall life.

Id ibid, Luk. cap. 1.

4. The second proofe is from those wordes in the Præface of S. Lukes Gospell, *Forasmuch as many have taken in hand to sett forth in order a declaration of those thinges which are most surely beleived amõg us, even as they delivered unto us which from the beginning were eye witnesses and Ministers of the word. It seemed good to mee also having had perfect understanding of thinges from the first, to write to thee in order, most excellent Theophilus, that thou mightest know the certainty of those thinges wherein then hast beene instructed.* To this quotation hee addes a parallell passage of the same S. Luke in in his entrance to his History of the Actes of the Apostles, viz. *The former treatise have I made, o Theophilus, of all that Iesus beganne both to doe and teach, untill the day that he was taken up* &c. Lastly he adioynes *twelve Quæstions* serving to enforce to the uttermost the strength and energie of these Textes: Which Quęstions, after I have first præpared a way by a consideration of few principall termes in this contro-

Act. Ap. c. 1.

verſy to a ſatisfaction of what is here concluded from theſe Textes quoted by Mr. Chillingworth, I will likewiſe ſett downe, adioyning to each of them it's anſwer.

CHAP. XXVII.

Preparatory grounds for the anſwearing of theſe reaſons and Quotations.
That Chriſtian Religion was ſettled in the Church by Tradition eſpecially.
The advantage of that way beyond writing.

1. THe whole weight of this Controverſy concerning the Rule of Faith (viz. *Whether all trueths and præcepts &c. of Chriſtianity neceſſary to Salvation be to be ſought for in Scripture alone, or any one or more of the Goſpells, as expreſſely contained in them (as Proteſtants affirme) or likewiſe in the Tradition of the Catholique Church, as Catholiques maintaine?*) relying upon the true underſtanding of theſe three thinges eſpecially, viz. 1. The way

way whereby Chriſtianity was ſettled in the Church, which will appeare to have beene by Orall Tradition and externall uniforme practiſe, as being more ſecure from errour and miſtakes then writing. 2. The occaſion of the writing of the Goſpells and other bookes of the New Teſtament, and the benefitt which the Church reapes by them. 3. The meaning of this Phraſe, *thinges neceſſary to ſalvation*, and the freeing of it from ambiguities and miſapplications. I conceived it therefore neceſſary to meditate ſeriouſly, and as exactly, as I was capable, to informe my ſelfe diſtinctly of theſe particulars, to the end that I might be able to iudge whether theſe difficulties and obiections alledged by Mr. Chillingworth would approove themſelves as unanſwerable, as at my leaving of England I ſuppoſed them. Here therfore I will ſett downe in order the effect of my enquiry.

2. To beginne therfore with the firſt particular to be præmiſed, namely, *the way whereby Chriſtian Religion was ſettled and continued in the Church*:

By diligent reading of the writings of ſeverall Fathers eſpecially, and ancient Eccleſiaſticall Hiſtorians it manifeſtly appeared, at leaſt to mine owne full ſatisfaction, that it was not the purpoſe of Chriſt to deliver his new law, as Moyſes had done his in Tables or written characters, but in Orall Tradition: or to write it indeede, but, as *Euſebius Caſarienſis* before quoted expreſſelh it, *not with inke on paper, but by his Spirit in the heartes of his people,* according to the ancient Prophecies concerning him in the Old Teſtamẽt: And hereupon the Fathers obſerve, that our Saviour left nothing at all in writing, neither did hae lay any iniunction upon his Apoſtles to write bookes: And therfore the ſame *Euſebius* expreſſly affirmes, *That the Apoſtles had the leaſt regard to writing.* The like is noted by *S. Chryſoſtome* in his firſt Homely upon the *Acts*, where he gives the reaſon why the booke of the *Acts* does onely or principally conteine the occurrences concerning S. Paul, and not thoſe neither to the end of his life. But an aſſurance

Sup cap.

Euſeb. Hiſt. Eccl. l. 3. cap. 18. & 24. Chryſoſt. Hom. 1 in Act. Apoſt.

of this irrefragable is given by *Saint Paul* himselfe, who in severall places of his Epistles referres to the doctrine settled by orall instruction, as when
Gal. c. 1. hee sayes, *If any one shall preach otherwise then yee have received, let him be*
Philip c. 4. *Anathema.* And againe, *Those thinges which yee have beene taught, and received, and heard and seene in mee, doe yee.* And againe to shew the vniformity of the doctrine every where, hee calls it Μορφὴν λόγων ὑγιαινόντων *a forme of wholesome wordes.* And againe, *Wee write no other thinges vnto you thē what you have known.* And againe,
2. Cor. c. 14. 1. Cor. c. 15. *As I teach in all Churches.* And againe, *Soe wee have preeched, and soe yee have beleived.* Hence S. Augustin makes this rule, *The Scripture is wont for brevities sake to be silent of many thinges, which are to be learned from the order of Tradition.* For this reason it was, as antiquity obserues, that *Saint Paul* kepd his residence soe long a time in many Citties after he had settled Churches there, to the end to inculcate into their memories the substantiall doctrines preached over and over

vnto them, and to eſtablish an uniforme order and diſcipline among them, which by that meanes continued in an exact conformity for ſeverall centuries of yeares in the Catholique Church all the world over, as Tertullian, S. Baſile, S. Auguſtin &c. obſerve.

3. Now this way of ſettling Religion by Tradition and outward Practiſe was much more ſecure and laſting, and farre leſſe ſubiect to corruptions then writinges (without unappealable interpreters eſpecially) could poſſibly bee. If it bee obiected that memory is not ſo fafe a depoſitary as written recordes, which are made uſe of to ſupply the defects of memory. It may be anſwered, that that is true of præſerving doctrines meerely ſpeculative, but not ſo of ſuch as may be made as it were viſible by practiſe, as almoſt all Evangelicall doctrines are. For as for bookes, woe ſee by experience that thoſe which of all other in the world ought to have beene præſerved with the moſt exact care, and wherein the moſt ſcrupulous curioſity was *Ob.* *Sol.*

commendable, I meane the *Sacred Evangelicall writings*, have not beene able to eſcape the inevitable fate of all bookes, eſpecially ſuch as every one almoſt will thinke himſelfe concern'd to tranſcribe, that is, to have infinite variety of readings much more then any other bookes that I know of whatſoever, and principally in the originall tongues, which were not read in Churches: Inſomuch as in my hearing one of the moſt learned *Proteſtant Prelats* in the King of Englands dominions profeſſed that whereas hee had had of many yeares before a deſigne to publish the *New Teſtament* in *Greeke* with various lections and annotations, and for that purpoſe had uſed great diligence and ſpent much money to furnish himſelfe with *Manuſcripts* and *Memoires* from ſeverall learned men abroade, yet in concluſion hee was forced to deſiſt vtterly from that undertaking, leaſt if hee should ingenuouſly have noted all the ſeverall differences of readings which himſelfe had collected, the incredible multitude of them almoſt in every verſe

Bishop. Usher.

should rather have made men atheistically to doubt of trueth of the whole booke, then satisfy them in the true reading of any particular passage. An evident signe this is that the ancient Governours of the Church did not suppose that Christian Religion did onely or principally rely upon what was in writing: For if they had, they would doubtelesse either have forbidden such a multitude of transcribers, or have præserved the Originall copies, or at least have imitated the exact diligence and curiosity of the *Iewish Masorites* in their præserving the Old Testament entire for the future, namely by numbring all the letters ād pointes, and signifying where and how oft every one of them were found in Scripture: None of which præventions and cautions notwithstanding have beene used in the *Christian Church*: Yea soe farre is it from that, that at least one, whole *Epistle of S. Paul to the Laodiceās* and that most ancient *Gospell in Hebrew secundum Nazaræos* are at this day utterly lost: not to speake of severall bookes mentioned in the Old

Teſtament, not now to be heard of.

4. Well, but how caſuall ſoever bookes may proove to be, yet it does not hitherto appeare how *Orall Tradition* and Practiſe can demonſtrate it ſelfe a way more ſecure and free from hazard then they. I will therefore endeavour to reſolve this ſeeming difficulty by asking theſe Quæſtions. Can any one reaſonably ſay that, for example, the doctrines *of Chriſt's death for mankind* commemorated in the Bleſſed Sacrement of the Euchariſt, and *of his reall vnfigurative preſence there* have beene, or could poſſibly have beene more ſecurely propagated and more clearly and intelligibly delivered to Poſterity in bookes written, which may be loſt and will be corrupted by ſome tranſcribers (and every tranſcribers copy is as authentique as any others) or, as they have beene, in the Tradition and vniverſall Practiſe of the Church, and in a continuall viſible celebrating of thoſe divine Myſteries, where every action they did performe, published

the trueth which they beleived; where their *thanksgiving* for Chriſts Paſſion dayly renewed the memory and manner and end of it; where their *proſtrations* and adorations demonſtrated their aſſurance of his *reall Preſence*; where every man's ſaying *Amen* at the Preiſts pronouncing *Corpus Domini noſtri Ieſu Chriſti* expreſſed their confeſſion of that Preſence with excluſion of all Tropes and Metaphors in the buſines? Againe, is not the true inward ſence of theſe Chriſtian Doctrines conveyed more intelligibly, and repræſented more exactly, lively and naturally by ſuch practiſes and ſolemne ſpectacles, then by bare wordes, though they had beene never ſo cleare, and of never ſoe ſtudied a perſpicuity? With relation to which expreſſe, impoſſible to be miſtaken way of propagating the Myſteries of Chriſtian beleife, and reflecting in his mind thereupon *Saint Paul* in all probability thus reprooved the Galatians for their inconſtancy, in theſe wordes of wonder and indignation, *O inſenſati Galatæ. O foolish Galatians, who hath* Gal cap. 3. v. 1.

bewitched you that yee should not obey the trueth, before whose eyes Iesus Christ hath beene (li-vely) repræsented, being Crucifyed among you? As thinking that nothing of lesse power then a charme could deceive persons, or blind their eyes, after they had beene visible spectatours, as it were, of the Passion of Christ.

προεγράφη.

5. This admirable way of conveying saving trueth's as it is, farre more expresse then wordes alone, the naturall sence of the Mysteries being as it were construed and interpreted to the people thereby, or (according to the Prophets expression foretelling this way of Tradition of the Gospell) being *not written with inke* and on paper, *but by the Spiritt in mens heartes* by which meanes the sence sunke into their soules, farre more effectually then if wordes onely had swomme in their braines: So seemes it to mee also farre more lasting, then bookes, being scarce possibly obnoxious to be either extinguished or adulterated. The rage of *Persecutors* without an extraordinary vigilance of Divine Pro-

videnee had fayld but little of abolishing the whole Bible, I am ſure it made them very ſcarce and precious, and not every ordinary Chriſtians penniworth for ſeverall ages together, and effectively deſtroyed many moſt uſefull precious moniments of the Ancient Church; The ſame rage, or negligence or ſome other misfortune have actually beene the loſſe of an *Epiſtle of Saint Paul to Laodicea*, and other Apoſtolique writings; And ſome meerly ſpeculative, not very neceſſary Traditions have perished becauſe not apted to be conveyed by practiſe, as What that was which hindered the reuelation of *the man of ſinne*, *which Saint Paul* ſayes he told the *Church of the Theſſalonians*; that world of miracles which *Saint Iohn* ſayes our bleſſed Saviour wrought; and likewiſe the true ſence of all obſcure paſſages in the New Teſtament which the Primitive Churches, no doubt, vnderſtood; Yea moreover many *ancient Liturgies* and *Miſſals* are now wanting, by reaſō that the particular Churches, in which they were in vſe, have fay-

led: But to take out of the way, or adulterate the Mysteries of Faith through the whole Church, which have beene thus continued and dayly every where preached not soe much in Sermons (though soe too) as in visible practise, and not so much written in bookes (though soe too) in the heartes of all Professours of Christianity, This is beyond the reach of either sæcular or infernall Powers, for to effect this Persecutours must first have destroyed all Congregations of Christian mankind, and by some impossible charme all men must have agreed together to forgett to day what they say'd and did yesterday: here neither transcribers negligence, nor particular innovating fancies of Hæretiques, neither *adulter sensus*, nor *corruptor stilus* could *obstrepere veritati*, none of such either negligences or cunnings could interrupt or out-clamour the trueth.

Tertull. de Præscript.

6. Now what hath beene here exemplifyed in two particular pointes. namely the *Mystery of Christs Passion*, and of the *Blessed Sacrement* may and

ought rationally be extended likewiſe to the whole body of Divine Revelations perteining to the ſubſtance of Chriſtian Religion, how abſtruſe, ſublime, yea how ſeemingly ſpeculative ſoever. What points more ſublime, more ſpeculative then thoſe of the *Bleſſed Trinity*, the *æquallity* and *Conſubſtantiality of the ſonne with the aternall Father, the vnion and yet diſtinction of the two Natures in one Perſon &c?* And yet all theſe might and were continued in the Church, not ſo much by writings delivered, or Sermons reiterated, as by the outward Practiſes of the Faithfull in their publique vniforme Devotions: Hereupon when troubles and conteſtations aroſe in the Church about thoſe Myſteries, and thereupon *Synods* aſſembled, the ſeverall *Biſhops* being demanded how they had beene inſtructed in them each one reſpectively in their Dioceſes, they had noe neede of ſtreining their witts to find out the ſence of obſcure paſſages of Scripture concerning ſuch Myſteries, or to invent wayes of reconciling Texts ſee-

mingly clashing together: they might say, for example concerning the article of the Blessed Trinity, wee following the instructions and practises of our Prædecessours doe *baptize in the name of the Father, Sõne and Holy Ghost*, and in our Devotions wee pray unto, give thankes, glorify each of these three persons in the same language, with æquall expressions of duty, without præferring one before the other, thereby acknowledging their glory to bee æquall, their Maiesty coeternall. So likewise for the *Consubstantiality* of the *Sonne* with the *Father*, the *union and distinction* of the *two Natures*, they might say, Wee adore onely one God, and yet wee adore the Sonne with adoration æquall to the Father, by which wee acknowledge them both to be one onely God; Wee doe likewise celebrate and give thankes to the same Sonne of God for vouchsafing, being God to take our Nature upon him, and in that to dye, by his death redeeming us from sinne and death æternall, Therfore wee confesse two distinct Natures united in one Person, &c.

7. Now if ſuch ſublime Revelations might, and indeede were really conveyed not in formall expreſſions of wordes and phraſes, but, which was farre more efficacious, in the true naturall ſence and importance of them uncapeable of ambiguities by ſuch a way of Tradition ſoe impoſſible to be interrupted *as long as Chriſtians begott Chriſtians*, and ſoe free from danger of corruptions, that they could not be feared unleſſe all Churches would conſpire to alter their whole frame of Devotions. A thing they have beene ſoe farre from intending, that at this day if wee compare all the *Liturgies* extant from *Saint Iame's his* (which ha's received teſtimony from above 600. Bishops in the *ſecond Councell of Nicée*) to *Saint Baſil's*, *Saint Chryſoſtome's*, *S. Gregorie's* evē to the preſē *Roman Liturgy*, adioyning the *Æthiopian*, *Maronite*, *Cophtite*, &c. wee shall find an admirable uniformity in all the ſubſtantiall partes, yea in many manners of expreſſions, to the very circumſtances of Croſſings, & poſtures &c. although theſe Churches have had

noe communication together of many ages: How much more easily and perspicuously might other pointes of doctrine relating to practise be continued in the Church? as *Invocation of Saints* to bee our Intercessours, *Veneration of Reliques, Images &c. Prayer and sacrifice for the Dead, a beleife of a capacity in them to be eased and ben fitted by such Prayrs &c.* How was it possible that such doctrines once delivered should bee forgotten being soe visibly every day by all persons acted in the Church? And if noe such doctrines were at first consigned and deposited in the Church, how was it possible they should so chance to meete in the Publique Devotions of so many Churches and ages, among Persons not onely strangers, but for a long time enemies to one another, yea enemies to such a point, that if they had not had irrefragable testimonies of the universall Tradition of such doctrines and Practises, the conformity of their adversary Churches would have beene an argument sufficient to have made them to relinquish

ſuch Practiſes and condemne them? Could the *Heathen-Gracians* ever forgett their prætended Deityes *Bacchus or Ceres*, or the benefitts ſuppoſed to have beene receiued by their meanes, though they had had nothing elſe to put them in mind of them but their *Dionyſiaca* or *Eleuſinian Myſteries*? Or among the Romans did not the *Palilia, Suouetaurilia, Ambarualia, Lupercalia*, &c. keepe fresh in their mindes the *Deities* in whoſe honour and in gratitude for whoſe favours thoſe ſolemnities had beene inſtituted? How infinitely more ſecurely and unfaileably ha's almighty God provided for the continuance of Trueth and Piety in his Church, ſince thoſe *Heathen-Solemnities* were repeated but once a yeare in one Citty or Countrey, but *Ours* every day by numbers of people in all Countreyes, Citties and Villages?

CHAP. XXVIII.

A further demonstration of the firmenesse of Tradition.
Certaine obiections answered.

Ob. 1. BVt it will be obiected, who knowes but there may, yea who can deny but there have crep'd in alterations even in these *Liturgies* and
Sol. formes of Publique Devotions? For answer, It is confess'd there have, for the first *Liturgies as Saint Iame's* and others ascribed to Apostolique Persons were breife, simple, lesse ceræmonious: and as the Church grew more large and splendide, soe Gods service became more extended, solemne and maiesticall. But that any substantiall part of Devotion, any expressions implying or instilling new-bredd errours have beene introduced into the publique formes of God's service, that is utterly denyed: And they that lay this imputation upon God's Church are obliged to produce examples and vi-

ſible proofes thereof, which it is impoſſible for them to doe with the hundredth part of that aſſurance that Catholiques by shewing thoſe which are now extant of the Ancient Liturgies, by alleadging irrefragable teſtimonies of the extreame punctuall curioſitie of the ancient Fathers in exactly and unalterably præſerving Tradition according to the Apoſtles direction, *Formam habe* &c. *Keepe the forme of ſound wordes*, will demonſtrate the contrary. I cannot forbeare on this occaſion, among many other examples which may be produced, to ſpecify that extreame niceneſſe of Saint Auguſtin, shewing not onely his care to deliver *Traditionall truethes* themſelves, but the *termes alſo* in which thoſe truthes were conveyed to his times, *Ne me ineptum putes. Doe not thinke mee foolish*, ſaith he to Honoratus, *for vſing Greeke termes, my cheife reaſon is becauſe I have ſoe learned theſe thinges by Tradition, neither dare I deliver them to thee any other way then as I have received them.* So the ſame Father in another place, *Divine ac ſin-*

Auguſt. lib de util. cred. cap. 3.

id lib. de quant. anima. c. 34. gulariter in Ecclesiâ Catholicâ traditur, nullam creaturam colendam esse animæ. Libentiùs enim loquor his verbis quibus mihi hæc insinuata sunt. *It is a doctrine divinely and singularly delivered by Tradition in the Catholique Church, that noe creature is to be worshipped with an internall worship of the soule. For I doe the more willingly expresse my selfe in these termes, because the doctrine was taught mee in the same.* This hee sayes, because the word *creatura* did not seeme soe pure and proper a Latin word. From the like gronndes proceeded those frequent speeches in Synods, which silenced all Hæreticall innovation, *Servetur quod traditum est.* and, *Vetus Traditio obtineat.* and, *Desinat incessere novitas vetustatem* &c. *Let that which is delivered by Tradition be observed.* and, *Let Tradition prævayle.* and, *Let novelty forbeare to oppose antiquy* &c. This care certainly was more curiously observed in the publique Devotions of the Church.

2. For proofe whereof, besides the confronting the *Ancient Liturgies* of the *Easterne* and *Southerne Churches*, let

let Protestants, if they please, examine the Ages against which they beleive they have the iustest arguments of suspicion of any other, viz. since the time of *Saint Gregory* the Great. There are to this day extant his owne *Missalls* in print, and *Breuiaries* in Manuscript in severall Libraries, let them examine what changes such ignorant superstitious times (as they thinke,) and so many wicked Popes (as they say, and not alwayes untruly) have made in these publique Devotions of the Church: They will blush certainly to have had the least suspicion in this nature of the Primitive times, when they shall see evidently that in the *Canon of the Masse* there ha's scarce beene one word altered for above these last thousand yeares, And in the *Breuiary* not any that will afford them contentment answerable to their paines of comparing them.

3. Now whereas some *Protestants* Qu. demande (and particularly *Mr. Chillingworth*, in severall places) where are wee to seeke for these Traditiõs of which the Roman Church talkes so much?

where is the *Cabinet* ād *Magazine* where-in they are ſtored? And when will shee empty it that wee may ſee all the treaſure that Chriſt left unto his Church;

R: Hereto it is anſwered, that *Mr. Chillingworth* ſayd well that *to ſay a ſecret Tradition is as abſurde as to ſay a ſilent thunder*, ſince Traditiōs are obvious to all mēs eyes, and ſoūd aloud in all mē's eares shining in the publique viſible practiſe and profeſſion of the Church: The Church is ſo farre frō prætending (as Proteſtants would faine ſeeme to fancy) that shee ha's certaine ſecret conſervatories of theſe Traditions out of which upon occaſion shee can draw ſome ſpeciall ones to determine emergent Controverſies, and much leſſe that the Holy Ghoſt ſuggeſt's unto her in time of neede any formely-vanished Apoſtolique Revelation; that whatſoever is not expreſſely in Scripture, or evidently apparent in the publiquely received profeſſiōs and practiſes of the Church are not perhaps determinable as Pointes of Faith, that is, as *Traditionary-Divine-Revelations*. In ſo much as *ſome learned Catho-*

liques are of opinion (how iuſtly or no I examine not) that certaine Quæſtions now ventilated in the Church, as *concerning the Conception of our Bleſſed Lady*, and the ſubtile Controverſyes betweene *the Ieſuites* and *Dominicans* concerning *Grace* and *Freewill, Prædetermination* and *Contingency* &c. have not light enough either from Tradition, or the publique Profeſſion and Practiſe of the Church, ſo as to be capable of a præciſe deciſion, at leaſt ſofarre as to make ſuch a deciſion to become properly *an article of Faith.*

4. Indeede it cannot be denyed but that in ſome caſes it is within the power of the Church to invent *de novo* ſome word or phraſe proper to ſignify and expreſſe a Traditionary doctrine, namely in contradiction to any Hæreſy ariſing and oppoſing Apoſtolique Revelations shining in the publique Profeſſion and practiſe of the Church. So to condemne the *Arians* denying the Divinity of our Saviour the Fathers of the *Councell of Nicee* made choice of the terme ὁμόσιος though new, yet anſwerable to the ſence and

notion of that myſtery which was received by Tradition in the Church, a terme directly and ſpecifically oppoſite to the *Arian Poſition*. In like manner the Church of late deviſed a new, or rather borrowed of ſome particular ancient Father the word (Μετουσίωσις) *Tranſubſtantiation* as moſt proper to expreſſe the notion which in all ages ha's beene received in the Church concerning the Reall Preſence of the Body of Chriſt in the Bleſſed Sacrament, a terme which like the flaming two-edged waving ſword of the Cherub cutts aſunder on all ſides whatſoever new Hæreſies doe, or probably ever shall deviſe to oppoſe that Myſtery.

5. Notwithſtanding ſome certaine Traditions there were which in the Primitive times were kep'd ſecret among the principall Eccleſiaſticall Governours, as certaine ſublime doctrines, the ceræmonious formes of conferring ſome Sacraments, of making the *holy Chriſmes*, *Oyle &c.* which ſeemes to have beene done partly to gaine a reverence to the Cleargy, as more neerely approaching

to the Diuine light, But principally not to expoſe ſuch Myſteries to the ſcornefull and profane interpretation of the Heathens, or to the weake vnderſtandings of the ignorant and not yet ſufficiently inſtructed Chriſtians, according to the practiſe of *Saint Paul* himſelfe, who ſaith *Sapientiam loquimur inter perfectos*, Wee *ſpeake* (ſublime) *wiſedome among thoſe that are perfect*: Hence thoſe earneſt adiurations in in the writinges of ſome very ancient Bishops, whereby they coniured others of their owne ranke, when they communicated to them certaine ſublime myſteries to præſerve in a deepe ſecrecy what they ſoe receiued; a memorable inſtance wee have of this caution in the bookes of *Saint Denis Areopagite*: Hence thoſe diſguiſings of other Myſteries in bookes which were to paſſe publiquely abroad: Hence thoſe ſudden interruptions when they were ready to diſcouer vnawares ſomewhat above the capacity of their hearers, Pagans, or Catechumens. Frequent examples I could alledge out of *Saint Epiphanius*,

1. Cor. c. 2.

Dionyſ. Areop. Hier Eccl. c. 1.

Saint Chrysostome, *S. Augustin*, and others: But *Cui bono* in this place! Since Paganisme ha's beene utterly abolished, and meanes of instruction more common and promiscuous, especially since the invention of *Printing* (whether happy, or not it is doubtfull) this cautelous reservednesse ha's beene out of use, perhaps with noe little præiudice to the Church: in so much as nothing is reserved now in the brests of the Church-Governours, even the anciently-most secret ceræmonies are divulged to all mens knowledge: Soe that now Tradition is farre more loude and visible, then ever it was before, and noe ground for Protestants to prætend to any suspicion that under a shew of Tradition the Church ha's a mind to exercise either Tyranny or cunning to gaine authority to her determinations.

6. Now from this generall Traditionary way of conveying Christian doctrines &c. it came to passe that many Fathers being assured of the trueth and authentiquenesse of such

Traditions, and willing to aſſert them out of Scripture alſo, haue interpreted many Texts, as conteining ſuch doctrines, which either did not at all afforde ſuch a ſence, or at leaſt not neceſſarily, though perhaps the outward ſound of the wordes might put a man in mind of ſuch doctrines: Examples of this are not a few, particularly in the pointes *of Purgatory, Prayer to Saints* &c. So that whereas Proteſtants cry *Victory* when they can proove, or at leaſt make probable that ſuch Fathers haue beene miſtaken in ſuch interpretations, as if the doctrines thence deduced were confuted, in my opinion it is without any ground, ſince on the contrary the leſſe force that ſuch Textes of Scripture haue to evince ſuch doctrines, the greater and ſtrõger proofe haue ſuch Traditions, ſeeing the Fathers, præpoſſeſſed with a beleife of them from the publique practiſe of the Church, accounted them ſo apparent, that they thought they ſaw them even where they were not at all. And therefore when the Church commandes vs not to oppoſe the interpre-

tations which the greateſt part of Fathers unanimouſly make of Scripture, I conceive shee does not alwayes oblige Catholiques thereby to give the ſame ſence to Textes which the greateſt part of Fathers doe, but rather, not ſoe to interpret any Text as to contradict the Traditionary doctrines beleived generally by the Fathers upon this ſafe ground of Tradition, though perhaps not *Logically* enough deduced from ſuch ſpeciall paſſages of Scripture: ſo that though perhaps their cōmentaries there may be quæſtioned, the doctrine in the commentaries ought to be embraced.

CHAP. XXIX.

The 2d. præparatory ground: viz. Occaſion of writing the Goſpells &c.

Q. 1. IT may now be demanded, if this way of conveying Chriſtian doctrines be ſoe much clearer and ſafer then writing bookes, or any other way of tranſmitting recordes, to what purpoſe were the Evangelicall

bookes written? and why were the neceſſary points of Faith reduced into ſuch a præſcribed forme in the *Apoſtles Creede*?

2. To ſay ſomething for anſwer, and firſt concerning the Creede. The end why that was compiled ſeemes to have beene to bring into a ſhort and cleare abridgement the principall points of Chriſtian Religion to be repeated at any ones initiation into Chriſtianity by Baptiſme, being as it were an enlargement of that forme of Baptiſing præſcribed by our Saviour, viz. *Baptizo te in nomine Patris & Filij & Spiritus ſancti.* (Now in what ſence, and in reſpect of what Perſons in what State or Order the Creede may be ſayd to conteine all points of Faith neceſſary to Saluation ſhall be shewed hereafter.) As to our preſent purpoſe wee may obſerve. 1. That the Creede ſeemes to be of a middle nature betweene written bookes and Orall Tradition: as a præſcribed forme of wordes, ſo it approaches to the former: but as committed by all to memory and actually repeated at Bap- R. 1.

tiſme and other publique Devotions, ſo it partakes much of the latter. 2. What extreame advantage Tradition ha's for it's præſeruation beyond any writing, ſeeing the Creede by partaking thereof ha's præſerved it ſelfe from any variety or corruption all the Church over to this day. It is true indeede that in ſome Churches, viz. in Africa there was a ſmall difference, their Creede wanting theſe wordes, *Communion of Saints*, as may be obſerved in the *Creedes* extant in the *African Fathers*, *Tertullian*, *S. Cyprian*, *S. Optatus* and *S. Auguſtin*: Which differēce it is not imaginable it ſhould have come by neglect or forgetfulneſſe: it is rather probable that that *Apoſtolique Perſon* who taught Chriſtianity firſt in thoſe quarters, brought the Creede with that ſmall defect; for the very firſt Creede of all ſeemes to have beene much shorter then that now current, as conteining onely a profeſſion of Faith in the three Perſons in the Bleſſed Trinity in whoſe names onely Baptiſme was adminiſtred: to which the Apoſtles or Apo-

ſtolique perſon's might afterward adioyne the other Articles following: which addition being made ſucceſſively, it is poſſible ſome perſons might carry away in their voyages into Africa the breifer Creedes before they were ſo inlarged.

3. In the next place, concerning the Occaſion and end for which the bookes of the *New Teſtament* were written, wee ought to conſider the bookes of Hiſtory apart from the others of doctrine and Prophecy, as being diſtinguishable both in their occaſion and end. For the *Goſpells* therfore, the whole ſubiect of them is a narration of the ſeverall paſſages of our Saviours life, death, Reſurrection and Aſcenſion; likewiſe ſome of the moſt conſiderable miracles with hee wrought; a ſumme of the principall points of his doctrine, both morall, and myſterious in parables cõcerning his Church &c. Now though the memory of all theſe (excepting perhaps onely the ſeverall *miracles, prophecies &c.*) as much as was ſufficient for particular perſons, might and actually

was in ſubſtance præſerved by practicall Tradition (as 1. the Myſterious and to us moſt uſefull paſſages of his life &c. in the publique ſolemnities appointed from all antiquity, in the ſolemne Faſts and adminiſtration of Sacraments. 2. Morall duties in the *publique Confeſſions*, and moſt ancient *Penitentiall Canons*, *Love feaſtes &c.* Yea ſome of them receiving force almoſt onely from *Tradition*, as not being at all in Scripture, at leaſt not ſoe expreſſely as *Mr. Chillingworth* requires to points of neceſſity, as *unlawfulneſſe of Polygamy*, *inceſtuous mariages* in ſome particular degrees &c.) Notwithſtanding it could not but be infinitely acceptable and ſatisfactory to all good Chriſtians to bee informed as particularly as might be in any thing that concerned *ſo Bleſſed a Maſter and Saviour*, and therfore were theſe divine bookes received with all imaginable reverence and ioy, and præſerved with all poſſible care, ſoe farre as thouſands willingly expoſed themſelves to *Martyrdome* rather then deliuer them up to the fire: they were

read in Churches, diſcours'd on in Sermons, illuſtrated by Commentaries, in a word eſteemed divine and infallible by all Chriſtians. But yet no generall Tradition ha's come to us that all that is neceſſary for all persõs of all degrees, whether ſingle or in Society to bring them to heaven is couteined expreſſely in theſe *Goſpells*: Which is a certaine proofe that the ancient Church did not thinke ſoe, or however that they did not thinke it neceſſary to thinke ſo, for *no one thing generally thought neceſſary to ſalvation, but ha's beene conveyed under that notion by* Tradition *orall, as well as writing.* Beſides, it is cleare there is nothing expreſſe for aſſembling *Synods*, ordeining ſeverall degrees of *Miniſters*, no formes or directions for publique ſervice, no unqueſtionable prohibition of *Polygamy, inceſt &c.* Soe that although noe doubt to ſome perſons in ſome ſudden desperate circumſtances there is in the *Goſpells* to be found enough, yea more then enough of meere neceſſity, yea in any one of them, yea in two or three verſes of

any one of them: Yet therfore to deduce a generall concluſion *that all thinges ſimply neceſſary are conteined in the Goſpells*, is ſurely very unreaſonable: and much more, thence to inferre a generall Concluſion ſo as to make it the fundamentall ground of all Sects of Religion, and a ſufficient excuſe for that, which (if that Concluſion be not only not true but not ſo evident as that there can be no shew of contradiction, is a moſt horrible ſinne, namely *Schiſme or Hæreſy*) this to mee ſeemed to be ſomewhat that deſerved a name beyond unreaſonablenes it ſelfe; and that ioyned with infinite danger in a point of the higheſt conſequence imaginable.

4. Now the ſame inconveniences will follow though the bookes of the *Acts*, *Epiſtles*, and *Apocalypſe* were added to the Goſpells to make them all together to be an entire perſpicuous Rule of Faith without any neede of an authoritative interpreter. For firſt for the *Apocalypſe*, it is a meere obſcure Prophecy, and can contribute little or nothing to the inſtruction or

diſcipline of the Church. Then the booke of the *Acts* though it relate ſome particulars of our Saviour after his *Aſcenſion*, as his *Sending the Holy Ghoſt*, &c. together with a very few paſſages concerning any of the Apoſtles excepting ſome few yeares of *Saint Paul's travells*: yet it will proove but a very imperfect modell for ſettling of the Church in ſuch a poſture and with ſuch qualifications both for doctrine and practiſe as unquæſtionable antiquity repræſents unto us the *Primitive Apoſtolique Church*. And laſtly for the *Epiſtles of Saint Paul* &c. it is confeſſed by all, and the Text it ſelfe iuſtifies it, that thoſe *Epiſtles* were never intended to be written as *inſtitutions* or *Catechiſmes* conteining an abridgement of the whole body of Chriſtiã Faith for the whole Church: For 1. They were written only to ſome particular congregations, yea many of them to ſingle perſons, and no order is given to communicate them to the whole Church, I am ſure, no neceſſity appeares that they ſhould be ſo divulged. 2. They were

written meerly occaſionally, namely by reaſon that ſome particular *Falſe teachers* ſowed certaine falſe doctrines in ſome particular Churches founded by the Apoſtles, in the confutation of which Hæreſies all the doctrinall partes of thoſe Epiſtles are generally employed; ſo that if thoſe *Hæretiques* had not chanced to have broached thoſe particular opiniõs thoſe Epiſtles had never beene written. 3. Theſe *Epiſtles*, eſpecially of *Saint Paul* the moſt and the largeſt, are written in a ſtile ſce obſcure, ſuch intricacy of arguing, with ſuch digreſſions interwoaven, the *Logicall Analyſis* is ſo extremely difficult that the *gift of interpreting* was in thoſe dayes a neceſſary attendant of the Apoſtles preaching, and I am confident that if an hundred men, and thoſe generally of the ſame Sect and opinions, were appointed to reſolve the order and methode of *Saint Paul's* arguing, there would not three of them agree for three verſes together. Now upon theſe grounds, how improper ſuch writings are to ſerve for the *onely Rule of Faith* (which even

in Mr. Chillingworthe's opinion muſt be ſo cleare and evident in points neceſſary, that there can be noe rationall poſſibility of diverſity of opinions, and by conſequence no neede of an authoritative interpreter) let him that can, beleive it; and let him that dare, put it to the tryall when his ſoule's æternall eſtate depends upon it.

CHAP. XXX.

The 3d. præparatory ground, viz. the clearing of the ambiguity of theſe wordes, neceſſary to ſalvation.

1. THeſe words (*neceſſary to ſalvation*) being applyed to ſeverall obiects and ſubiects admitt of great variety in the application and uſe: therfore before they be affirmed or denyed of any thing or to any perſon, hee that intend's to expreſſe his mind diſtinctly and to the purpoſe muſt neceſſarily and expreſſly before hand declare *in what ſence*, to *what de-*

vid. C. Perron. Ep. ad Caſaub.

gree, in respect of whome. and *for what ends* such thinges are, or are not *necessary.*

2. Therfore first for sortes of necessity, There is *necessitas medij*, when a thing is of it selfe necessary to salvation: and *necessitas præcepti*, when it is onely therfore necessary becaufe it is commanded. Againe *necessitas fidei specialis*, that is of thinges to be beleived expressly and distinctly, as the *Articles of the Creede*: and *necessitas fidei generalis*, of thinges which some persons are onely to beleive. Againe, *necessitas actus*, that is of thinges to be performed by, all, as *Confession of Christ's name, pardoning of offences, restitution* &c. and *necessitas approbationis* or *non-contradictionis*, when men are at least obliged not to condemne certaine thinges, as *vow of Virginity, Voluntary poverty*, &c.

3. Then with respect unto *obiects* or thinges necessary to salvation, some are so *absolutely*, that is, so as no circumstance of person, time or place, no ignorance, no defect how irre-

mediable ſoever can excuſe the abſence of ſuch things: other things on the contrary are neceſſary *onely conditionally*, which in ſome caſes, to ſome perſons may be excuſable. Of the former ſorte, there are but extramely few things neceſſary: for, for example, if a *Heathen* at the point of death upon an effectuall exhortation of a *Chriſtian* should embrace in generall the Religion of Chriſt, not being able to attend particular inſtruction, nor perhaps actuall baptiſme, it is very probable that the onely beleiving of Chriſt to be the Saviour of the world, and relying upon him for the pardon of his ſinnes, and profeſſion of his reſolution to obey whatſoever should appeare to him to have beene Chriſt's will, though death should cutt him of from a particular information in other doctrines of Faith, the Sacraments, particular duties of Chriſtian morality &c. would be ſufficient to ſuch a man to ſalvation. Of the latter ſorte, viz. things *neceſſary conditionally*, it is impoſſible to tell how many, or how few they are, till all conditions

and circumstances bee expressed.

4. In regard of *persons*, that is necessary to one which is not to another, as more to a teacher then a desciple; to a Governour, then to a person subordinate. Againe, that is necessary to a Congregation which is not to a single person: to the setling of a Church in good order, which is not to every congregation: to the well-being of a Church, which is not to it's simple being: some persons are obliged to know many thinges explicitely, which others are onely not to disbeleive, it being sufficient if they oppose them not, not necessary that they know them.

5. Having considered such an ambiguity and variety of *things necessary* (to which many other distinctions might yet be added) I presently iudged that whatsoever was the reason that *Mr. Chilling worth* thought it not necessary to make a distinct application of these several all kindes of necessity according to the exigence of the obiects and persons; whether it was neglect or want of memory, or whe-

ther intending onely to repell his aduerſaries preſent obiectiõs, he thought fitt to ſay noe more then he was for that purpoſe neceſſarily obliged: What ever was the cauſe, I am ſure that for want of ſuch a diſtinct application, whatſoever hee ha's ſayd to confirme his *maine poſition* is little to the ſatiſfaction of any third perſon, as, I thinke, ſhall preſently be demonſtrated.

CHAP. XXXI.

After what manner I iudged it neceſſary for my purpoſe to examine Mr. Chillingworth's reaſoning's and arguments.

1. THeſe præparatory groundes being thus præmiſed, way was made for a nearer approach to the examination of Mr. Chillingworth's reaſons and proofes before alledged, for the maintaining of the maine foundation of all Schiſme, viz. *That the Scripture, yea any one Goſpell, conteines in it* Cap 26.

expressly all thinges necessary to salvation, either for beleife or practise. In the examination wereof (as likewise of other Protestant's ground's which follow, and are sett downe and prosecuted more clearely, more subtily, and I am sure more to the satisfaction of English Protestants, by Mr. Chillingworth, then by any other) I must professe that my intention is not to consider *Mr. Chillingworth's* discourses as præcisely opposed to his adversaries, for I have neither the vanity to beleive that so learned and practis'd a *Catholique - controvertist* shouldbe willing to accept of any one, and much lesse of such an *ignorant Neophyte* as my selfe to defend his excellent booke; neither have I the impudence without leave from him to undertake such a taske: But since upon mine owne knowledge Mr. *Chillingworth* beleived that his booke, as concerning the Positive groundes, conteined as much as any Protestant could reasonably say; soe for the destructive part, that it was an unanswerable conviction not onely of what his

aduersary in particular had sayd, but of what any Catholique could alledge concerning either the *Rule of Faith*, or *Iudge of Controversies*: Seeing likewise I found it not onely very reasonable in it selfe, but absolutely necessary for mee, considering the condition in which I then was, for finding repose unto my mind to informe my selfe, not what some particular learned Catholiques taught to be their sence of the Churches beleife in these pointes (for that would have beene a labour insupportable to mee who was much pressed with a desire to bee no longer alone without any Church to ioyne withall) but to inquire what the *Roman Church* her selfe beleived, and in what language, and with what latitude *shee her selfe* expressed her thoughts and beleife: Vpon these ground's I conceived it requisite to exact and apply *Mr. Chillingworth's* positions and arguments to the simple doctrines and decisions of the Catholique Church, Resolving that if I foũd that what *Shee* sayd, and in the latitude that *Shee* expresseth her selfe, was iust

and reasonable, and withall able to stand firme notwithstandiug any of *Mr. Chillingworth's oppositions*, to rest contented therewith; For for the present it would be happinesse enough for mee to gett onely within the precincts of a Church though noe farther then the doore-keepers place, I might afterwardes, if neede were, at leasure make choice there of what ranke or company I would range my selfe unto.

2. Comming therefore to the consideration of *Mr. Chillingworth's* conclusion, together with the reasons and proofes of it which he beleived of force sufficient to destroy the doctrine necessarily to be beleived by all Roman Catholiques, I must needes say that this his Conclusion, (*The Scripture conteines all necessary pointes of beleife and practise*, and *the Creede all necessary pointes of beleife*) is soe expressed that in severall respects it may and ought to be assented to by any Catholique: For (as I shewed before) if the word *necessary* in respect of *the obiect*, relate to *necessity absolute*, and in respect

in reſpect of the *ſubiect*, to any perſon though conſidered in a deſperate eſtate for want of meanes or ſpace to informe himſelfe further, then not onely the *Scripture*, or the *Creede*, or *one Goſpell*, but perhaps this one verſe in a Goſpell *This is æternall life to know thee the onely true God, and Ieſus Chriſt whome thou haſt ſent*, may be inſtruction ſufficient to ſalvation: and ſoe ariſing proportionably to other circumſtances, in reſpect of other ſingle perſons more truthes and inſtructions are neceſſary, and more yet to perſons enioying ſufficient meanes of information, to Cleargy men, to congregations, to well ordered Churches. Beſides, if the ſame Concluſion be conſidered in another ſence (without altering the expreſſiō) a ſence obvious enough and not improper, in which among other ancient Fathers Saint Auguſtin explain's it as he was before quoted cap. 38. viz. that the *Scripture* here (as likewiſe the *Creede*) is to be taken as ioyned with the Churches authority, to which, *ſayth hee*, wee are expreſsly referr'd in Scripture, thē

it not onely conteines whatſoever is neceſſary to ſalvation in ſome qualifyed degree of neceſſity, and to ſome certaine perſons conſidered in ſome certaine circumſtances, but likewiſe in the moſt exalted importance of the word *neceſſary*, and to all perſons conſidered either as ſingle, or in actuall Communion &c. Laſtly if the ſame Concluſion be ſo vnderſtood, that the words of Scripture may be (I doe not ſay, ſupplyed, but even) interpreted by the Tradition of the ancient Church and authority of the preſent, ſo many Catholiques will ſubſcribe to it.

3. This concluſion therefore being ſoe variouſly applicable, and by conſequence capable of being orthodoxe or erroneous according to ſeverall applications: in the next place I was to reflect upon my preſent condition, to trye whether it befitted mee or noe. Now for the preſent I was in queſt of a Church, that Church wherein I had beene bredd e're this time being almoſt ready to expire: I lived in an age wherin there was noe want of meanes

of learning and inſtruction, even to exceſſe, for the overmuch light made many men even too too wanton and curious: I had beene bredd after ſuch a manner that I was capable in ſome reaſonable degree not only of information, but likewiſe of an ability to iudge what inſtructour could approove himſelfe to be the fitteſt to be followed and beleived, and for that purpoſe I endeavoured all I could to free my mind from all præiudices and partiality: in theſe circumſtances, two parties invited mee to their communion: (and a Communion ſome where or other I knew was neceſſary:) *The one ſayd*, You may without inevitable danger perhaps take your choice of either, but certainly your beſt and ſafeſt way is to come to us, for wee will propoſe to your beleife nothing but the acknowledged written word of God, and that wee have *for this hundred yeares* beleived to conteine all things neceſſary not only for your ſalvation, but any mans elſe: You ſhall have the ſatisfaction to bee freed from all viſible authority interpreting that

Word, The Spiritt will teach you to interpret it as truly as wee doe, for otherwiſe wee ſhall not ſuffer you in our Communion. *The other party* on the contrary proteſted aloud that if I ioyned not with them I was utterly loſt; that they would propoſe to mee nothing but Divine Revelation conteined not onely in bookes written, but Traditions unwritten; both conveyed by the ſame hand and with the ſame authority, and therefore if either, both to be received; that the *former inviters* were a new faction for worldly intereſts divided from the whole world, and apparently from a *Church* which had continued ever ſince Chriſt's time in an uninterrupted ſucceſſion of inſtructers and Doctrine, of Teachers appointed for *Guides* not onely by teſtimony of all ages, but likewiſe of the ſame Scriptures upon which their adverſaries prætended to ground their *Schiſme*; that theſe *Guides* had cõtinually præſerved the Church in a perfect unity of beleife; whereas the other party within one age that they have appeared have beene torne

into neare an hundred Sects, All of thẽ with æqually-no-Iuſtice prætending to the ſame Rule, and with the ſame Rule fighting with one another without the leaſt effect of union, not one controverſy among them having beene to this day cleared.

4. In theſe circumſtances coming to the examination of this fundamentall ground of Proteſtantiſme *That the Scripture conteines all points of beleife and practiſe neceſſary to ſalvation*, I found it neceſſary, without any change made in the wordes, to apply the termes *neceſſary to ſalvation* not to one or more perſons ignorant, deſtitute of meanes of knowledge, and in ſome particular unavoydable exigẽce, but to my ſelfe conſidered in the conditions before mentioned, yea further, to all Chriſtians in generall, and to the exigence of Churches well ordered and ſetled, as on all ſides they prætended to be: And having done thus, I found that no Antiquity ever delivered this Concluſion in ſo large a ſence; yea on the contrary that generally all Antiquity proteſted againſt it:

I found that no reason could require that *writings* evidently intended for speciall uses, and confuting three or fower Hæreſies should be made uſe of, or however should be accounted ſufficiently and expreſsly convictive againſt opinions not named in them, and not then thought upon by the authours, *as if they had beene entire Systemes of Christianity*: In a word, I found that after I had applyed this concluſion to the preſent uſe and hypotheſis, the arguments and reaſons produced by *Mr. Chillingworth* &c. did not evince or conclude that which would give mee, in the caſe I was, any ſatisfaction at all: eſpecially conſidering that if the Proteſtants had gained the better in this particular concerning *a Rule*, yet I should be farre from being at reſt in their Churches, unleſſe they could further demonſtrate, that the Scripture conteined all theſe thinges ſo expreſsly and clearely to all eyes, naming thoſe particular neceſſary doctrines in contradiſtinctiō to others unneceſſary, or but proffitable, or perhaps requiſite onely, and applying

them to the perſons reſpectively to whome they are neceſſary, and all this after ſuch a manner that no honeſt reaſonable man could remaine in doubt, or be in danger of quarrelling with others (a thing which mine owne eyes confuted, ſince I apparently ſaw earneſt contentions and ſeparations abour points not only by my ſelfe, but by the whole Chriſtian world for above thirteene hundred yeares together eſteemed neceſſary, And ſince by my ſmall reading I had found that there was not one Article of the Creede which had not beene quæſtioned and contradicted) Or unleſſe they could demonſtrate that there was no particular point at all neceſſary; Or laſtly that there was ſome viſible authority to decide unappealably what was to be acknowledged for the true ſence of Scripture, and in it, what was onely *true*, what *uſefull*, what *requiſite*, and what *neceſſary*: But theſe were conditions ſuch as that the Proteſtants had not confidence enough to promiſe the former, and they were too proud and confident of them-

ſelves to allow the latter.

CHAP. XXNII.

An anſwer to Mr. Chilling worth's diſcourſe and reaſonings præmiſed before his proofes out of Scripture.

1. BVt to come at laſt to *Mr. Chilling worth's* reaſons and quotations out of Scripture to proove that all thinges neceſſary to ſalvation are not only ſufficiently conteined in the bookes of Scripture in generall, but even in any one of the Goſpells, mentioned before cap. 26. And firſt for the examination of that which he layes as a ground of his enforcing the ſay'd quotations, viz. *That no man ought to be obliged upon paine of Excommunication to beleive any thing but what God ha's revealed to be neceſſary to æternall ſalvation, which is the ſubſtance of the* New *Covenant made by God in Chriſt, conteining pointes of neceſſary beleife, and præcepts of neceſſary Evangelicall obedience.*

His reaſons being, W*hy ſhould any errour or ignorance exclude him from the Churches Communion which will not deprive him of æternall ſalvation?* W*hy ſhould men be more rigide then God? &c.*

2. In ſteade of anſwearing to this, I acknowledge the foundation to be very ſubſtantiall, and the Reaſons very concluding. Only I muſt take leave to explaine one phraſe in this diſcourſe, viz. T*hinges which are of the ſubſtance of the* New *Covenant*: For if his meaning bee, that onely thoſe thinges are neceſſary to be beleived explicitely which are eſſentiall ſubſtantiall parts of the New Covenant, and that directly and of their owne nature, I muſt then denye it: and ſo does himſelfe elſewhere, allthough in this place that which followes in conſequence to this foundation does ſeeme to require ſuch a ſence of the wordes. Now to proove the reaſonableneſſe of my denyall (ſince the barbarous cruelty of our Presbyterians ha's unhappily deprived us of him) I deſire any Proteſtant

to reſolve theſe quæſtions, *To beleive that our Lord was deſcended according to the flesh from Abraham or David, is it of the ſubſtance of the New Covenant directly and of it's owne nature?* Wee ſhall both of us anſwer, *Nee.* Nor by conſequence is it neceſſary to ſalvation to know or beleive it. I aske then further: *But ſuppoſe a man find that propoſition expreſſely in Scriptures ſufficiently propoſed to him and acknowledged to be the word of God, is it not then neceſſary to ſalvation to beleive it?* I will anſwer againe as both of us ſhould doe, *Yes, without any quaſtion*: the reaſon being evident, becauſe though to beleive Chriſt to be Sonne of Abraham be not in it ſelfe of the eſſence of the Covenant, yet to beleive that whatſoever God ſayes is true, is; and by conſequence an acceſſory may by ſome circumſtances be made eſſentiall, and *a man may come to be damn'd for not beleiving that, which without any the leaſt raindice to him he might never have know'n or heard of.* So likewiſe, for any one who beleives that the Church is the depoſitary of divine

Revelation, and that shee is endued with authority from Chriſt to command thinges though in themſelves not neceſſary, yet ſuch as shee thinkes helpfull to piety; for ſuch a man I ſay to refuſe to beleive the unlawfulneſſe of *rebaptization* (forexãple) acknowledged by the whole Chu ch both in her univerſall practiſe and profeſſion that it was a Tradition unwrittẽ which came from the Apoſtles, and confirm'd by the authority of a lawfull Councell: or againe, to refuſe to *abſteine* and *faſt in Lent*, *Fridayes*, *Quatuor-Temporibus* &c. the Church commanding him: both theſe refuſalls (though the former be of a doctrine of it ſelfe not of the eſſence of the New Covenant, and the latter, of an action little more then circumſtantiall) are *mortall ſinnes*, and the Church may iuſtly excommunicate, and by conſequence God will aſſuredly condemne ſuch as perſiſt obſtinately in ſuch refuſalls; And this for a reaſon more effectuall then the former becauſe namely obedience to the Church is not onely commanded expreſsly is

Scripture (as in the former case) but commanded under this very penalty of *Excommunication* (which the former was not) for saith our Lord, *If any one heare not the Church, let him be to thee as a Heathen and a Publican.*

3. But to proceede, Mr. Chillingworth to proove that this New Covenant is entirely conteined not onely in the whole Scripture, but also in the fower Gospells, yea sufficiently even in any one of the fower, hee first alledges these reasons, *Because*, saith hee, *the Evangelist's having a purpose to write the Gospell of Christ or New Covenant, no reason can be imagined that they, who have sett downe many passages unnecessary, should neglect any necessary: for what a negligence must this needes bee? such an one surely as no man in these dayes undertaking the same designe would committ. Besides, with what truth could they stile their bookes the Gospell of Christ, if they were oncly a part of it?*

4. Hereto I answer, that if by the *Gospell of Christ* hee had meant the story of the life, acts, discourses, suf-

ferings, death, Reſurrection and Aſcenſion of our Saviour (as I mentioned in my præparatory grounds) I should willingly grant that the *fower Evangeliſts* ioyntly have written the Goſpell of Chriſt entirely, not omitting any paſſage thereof neceſſary, or very requiſite to be know'n: I ſay the *fower Evangeliſts ioyntly*, for of each ſeverally I cannot ſay ſo: For, for example, *Saint Marke* (either becauſe *S. Mathew* had done it ſufficiently before, or for what other reaſon I will not trouble my ſelfe to devine, but) *S. Marke, omitting the Incarnation of our Lord of a pure Virgin, his birth*, and all thinges that followed *till he was thirty yeares old*, beginns his Goſpell with *S. Iohn Baptiſt's* miſſion to preach: now I ſuppoſe theſe Myſteries omitted by *Saint Marke* are at leaſt in a high degree requiſite to be known and beleived generally; yea I will adde, *neceſſary*; ſince they are expreſſed in the *Apoſtles Creede*, as shott as it is: yet *not neceſſary abſolutely* and indiſpenſably to every perſon in what ſtate ſoever, but onely to thoſe that

live in the Church, much more to persons of ability and parts, yet more to Teachers, and most of all to congregations and Churches: and if so, then that which *Mr. Chillingworth* would conclude from hence, cannot be satisfactory in this controversy, among such persons, and Sects, and at this time, as I shewed before. So likewise the *Evangelist* S. *Iohn*, besides almost all the miracles, Sermons and parables mentioned by other Evangelist's, omitt's the *Blessed Sacrament*, and the Story of our *Saviours Ascension*. Now I desire any Protestant to say whether (what ever would become of some particular person ignorant of these thinges by an excuse of an impossibility of instruction) a man living, as now, in sufficient light, and much more one obliged to be a teacher of others could be saved with ignorance of these thinges omitted by *Saint Iohn*? I further desire him to say whether a society of men desiring to be joyned and ordered so as to be made a Christian Church, if they had onely *Saint Iohn's Gospell* for their Rule and

patterne, yea though they had all the *fower Evangeliſts*, yea all the *Evangelicall writings*, whether they could ſettle themſelves according to the frame of the *Apoſtolicall Churches*, with the ſame orders, Leiturgies, couſtomes &c. as apparently were in the Ancient times univerſally, while ſome writers lived who might have ſeene the *Apoſtles* themſelves? If not, as it is moſt evident that not: I aske, whether thoſe Churches were ſo ſettled by the free liberty and fancy of the Apoſtles, ſo as it had beene no great matter though they had ordered them any other way? or whether by the expreſſe command of *Chriſt*, either immediatly, or by the intervention of his *Holy Spirite*? By the latter way, no doubt: and by conſequence ſome thing *neceſſary* for the frame of the Church, *becauſe commanded by Chriſt*, is not conteined in the Evangeliſt's, neither ſeverally nor together, no nor in union with all the other Evangelicall writing's.

5. Againe, our Saviour in his life-naturall among them told his Deſ-

Joh. 16. 12 ciples that *hee had many thinges to tell them, but he would not tell them then, because as yet they were not able to beare them: But when the Paraclete the Spirit of truth came, they should then be fully instructed.* Now will any man say that all these *many things* were unnecessary? no certainly, on the contrary they were of such extraordinary great moment, that the Apostles themselves could not then beare them. Or were these so weighty thinges written in the Gospells, where our Saviour sayes he would not discover them? If not there: can it appeare that *Saint Luke* had a designe to sett them all downe in the booke of the Acts, where his principall designe was to write some passages especially of S. Paul's travells onely, and that during the time that himselfe was a witnesse? Lastly (for as for the *Revelation* that being nothing but obscure Allegory or Prophecy, needes not therfore to be enquired of about this matter) is it likely that a few Hæretiques broaching certaine errours, which caused the writing of almost all the Epistles, should light

so fortunately for vs as to give the Apostles occasion in confuting them to publish all those *many thinges* which our Saviour would not tell them in his life time? *Credat Iudæus.*

CHAP. XXXIII.

Answer to the Text's produced by Mr. Chillingworth out of the Gospells of Saint Iohn and Saint Luke &c.

1. AS for those passages produced by Mr. Chillingworth out of the Gospells, and, as hee thought, fully to his purpose, and first to that taken out of the conclusion of Saint Iohn's Gospell, where it is say'd *these thinges were written that yee might beleiue in the Sonne of God, and that beleiuing yee might haue life.* Besides the former demonstrations that *S. Iohn* writt onely of our Saviours life and death, and even therin omitted many things of extreame moment, which are mentioned by the other Evange-

Ob. Ioh c 21. Sol.

lists, and all thinges reveyled after Christ's Ascension by the Comforter, which were farre from being unnecessary: And besides the the so necessary distinction of thinges *necessary in respect of the obiect and subiect* so oft apply'd before; I answer particularly to the phrase of this quotation that it does not proove that *theses thinges* alone are sufficient for such an effect, but onely that *these are some of the principall ones necessary*: for it is ordinary in Scripture to ascribe the effect of a concatenation of causes to some more especiall ones alone, either thereby to shew the extraordinary vertue and necessity of them above the rest, or to imply that such vertues can not bee, at least in perfection, alone, but are alwayes accompanied with the rest. So *our Saviour* promises *Beatitude* to each single Christian vertue, which indeede is the effect of them all meeting together. And so that speech of *S. Paul* is to be understood,

Matth. c. 5.

Rom. c. 10 *If thou shall confesse with thy mouth the Lord Iesus, and shalt believe in thy heart that God raised him from the dead,*

thou ſhalt be ſaued. And againe, *Whoſoeuer ſhall call on the name of the Lord ſhall be ſaued.* Indeede nothing is more ordinary in Scripture then ſuch Phraſes, I will therfore abſteine from an unneceſſary multiplication of ſuch paſſages, concluding this with two like expreſſions of the *ſame Euangeliſt*, the firſt in the ſame Goſpell, *This is æternall life that they may know thee the onely true God, and Ieſus Chriſt whome thou haſt ſent.* The other out of his *firſt Epiſtle*, which may with as good reaſon proove it ſelfe alone, evē without the Goſpell, to be ſufficient inſtruction to ſalvation, *Theſe thinges wee write vnto you that your ioy may be full.* Ibid. Iob 17.3. Iob 1.4.

2. To the double quotation of *Saint Luke* in the *Prefaces to his Goſpell*, and the Hiſtory of the *Acts of the Apoſtles*, both in effect ſaying the ſame thing, namely that in his Goſpell he had written *καθέξης of all thinges that Ieſus did or taught*, it is already anſwered. And beſides that this ſpeech is *hyperbolicall* appeares not onely from Saint Iohn's Goſpell, which relating Luc c. 1. Act. Ap. c. 1.

both the facts and speeches of our Saviour, speakes notwithstanding but very breifly, and of a very few thinges mentioned by *S. Luke* or any other Evangelist: but likewise from another passage of the same *Saint Luke* immediately following the quotation out of the Act's, where he sayes that during *the forty dayes* that our Saviour remained on earth from his Resurrection to *his Ascension he appeared to them and instructed them in the thinges concerning the Kingdome of God*, very few of which instructions are mentioned by *Saint Luke*.

Act. Ap. c. 1.

CHAP. XXXIV.

An answer to twelve Quæstions of Mr. Chillingworth in pursuance of the former Quotations.

1. AS cõcerning the *twelve* Quæstions which I say'd before cap. 26. that *Mr. Chillingworth* adioyned to these *Quotations* to the end to presse the force of them more efficaciously

as thinking them unanſwerable, which nothwithſtanding I found nothing at all difficult, I will according to my promiſe ſett thom downe in order, and adioyne to each an anſwer.

2. To the 1. Quæſtion therefore, viz. *Whether Saint Luke did not undertake the very ſame thing which he ſayes many hod taken in hand* ? I anſwer, *Yes.* Q. 1.

To the 2. *Whether this were not to ſett forth in order a declaration of thoſe thinges which are moſt ſurely beleived among Chriſtians* ? I anſwer likewiſe, *Yes.* But then I muſt adde, *not all thoſe thinges* but the principall; and the principall onely among thoſe which cõcerned our Saviour in Perſon while he lived on earth till his Aſcenſion, as all the Evangeliſts expreſsly ſay: for a further proofe whereof I adde this, It will not ſurely be denyed but that among the the Myſteries of Chriſtianity that of *Pentecoſt* holdes a principall place, at which time was the *Sealing*, as it were, *of the Apoſtles Commiſsion by the Holy Ghoſt* viſibly deſ- 2.

cending and enabling them to performe that for which our Saviour was borne, preached, prayd, wrought miracles, dyed, rose againe and was glorifyed, that the promulgation and propagation of the Evangelicall law (as the *Iewish Pentecost* was appointed to commemorate *the Promulgation of the Mosaicall law*:) Surely then this Mystery is a principall one, and necessary to be beleived and commemorated, at least by most Christiãs capable of instruction, however by a well ordered Christian Church. Yet meerely becausse this Mystery of the descent of the Holy Ghost happened ten dayes beyond the time that all the Evangelist's fixed to their Gospells not any of them relates it: farre was it from them to agree in the omitting of it upon this opinion that it was not necessary.

3. To the 3. Quæstion, viz. *Wherher the whole Gospell of Christ, and every necessary doctrine of it were not surely beleived among Christians?* I answer, *Yes.* Yea more, that not onely the *Gospell*, that is, the Historicall narration of

Christs life, Sermons &c. but whatsoever the *Holy Ghost* afterward taught and ordered in the Church, was the obiect of Christian faith, as perteining to the Gospell, that is, the New Covenant.

To the 4. *Whether they which were eye witnesses and Ministers of the word from the beginning delivered not the whole Gospell of Christ?* I answer *Yes*, in this sence, that all *this* Gospell, as farre as concernes our Saviours personall actions and passions during his aboade among men, ha's beene delivered sufficiently in the Μονοτεσσαρον by the fower Evangelist's all together; but in particular, *Saint Mrrke* omitts the Incarnation birth &c. of Christ, *Saint Iohn*, the Lord's Prayer, the Blessed Sacrament &c. very substantiall thinges in Christian Religion surely. 4.

To the 5. *Whether S. Luke does not undertake to write in order those thinges whereof he had perfect understanding from the first?* I answer still, *Yes.* 5.

To the 6. Whether he had not 6.

perfect understanding of the whole Gospell of Christ? I answer yes: yea more, that if by the Gospell of Christ wee meane, as he does, the story of Christ, he could have added many more particulars, not unconsiderable, if he had pleased, and if he had not thought that that which he did write was sufficient for his purpose: And many more particulars yet he could have written of the Gospell of Christ if by that be meant Christian Religion in generall.

7. To the 7. *Whether he doeth not undertake to write to Theophilus of all those things wherein he had beene instructed?* I answer, *Yes*, keeping within the limitts of his designe.

8. To the 8. *And whether he had not beene instructed in all the necessary points of the Gospell of Christ?* I answer, *Yes*, viz. understood as before.

9. To the 9. *Whether in the other Text* (of Act. c. 1.) *those wordes*, all thinges which Iesus beganne to doe and teach *must not at least imply all the principall and necessary thinges?* I answer, *Yes*, keeping to his subiect.

To the

To the 10. *Whether this be not the very interpretation of your Rhemish Doctours in their annotations upon this place?* I anſwer, I know not. 10.

To the 11. *Whether all theſe Articles of the Chriſtian Faith without the beleife whereof no man can be ſaued be not the principall and moſt neceſſary thinges which Ieſus taught?* I muſt anſwer by parcells. 1. I cannot aſſent to that, that noe man can be ſaved without the beleife of all theſe Articles, viz. conteined in the Creede, of which hee treat's in this Chapter: for I doubt not but ſome particular man in ſome caſes and extremities may be ſaved without having received information of our *Saviours being borne of a Virgin*, of his *being three dayes in the grave*, his *Deſcent into Hell &c.* 2. I am aſſured that now Chriſtians having meanes of more ſufficient illumination are bound to beleive more then the ſimple bare *twelve Articles of the Creede*; for the *fower firſt Generall Councells* doe much enlarge the ſignification of them, and beſides propoſe other points, at leaſt indirectly obiects of our beleife. 11.

5. To the following words I answer that though *those pointes* were the principall and most necessary things which *Iesus* taught, yet this makes nothing against Catholique doctrine. 1. Because many men are necessarily bound to know more then what is in it selfe simply necessary: and 2. Our Saviour himselfe sayes expresly that besides those pointes which himselfe taught them, there were others more sublime and surely necessary to some, which till the Comforter came, and enabled them further, they were not able to beare.

12. To the 12. and last Quæstion, viz. *Whether many thinges which Saint Luke has written in the Gospell be not lesse principall, and lesse necessary then all and every one of them?* I answer *Yes*, and good reason for it; since his intent being to write *a History* and not *a Catechisme* it was fitt for him to relate grosso modo *all things that Iesus sayd or did*, whether necessary, or not: for as every circumstance and action of Christ (though worth the knowing) was not a mystery necessary to be re-

lated; ſo neither were all his wordes articles of Faith neceſſary both to be know'n and beleived.

3. Whereas for a *Corollary* and *Appendix* to theſe Demand's *Mr. Chilling worth* addes this *Proſopopœa*, to his adverſary, *When you have well conſidered theſe propoſalls, I beleive you will be very apt to thinke (if Saint Luke be of any creditt with you) that all thinges neceſſary to ſalvation are certainly conteined in his writings alone*: If his learned adverſary would give mee leave I would anſwer, that truely I have according to the capacity of my weake underſtanding well conſidered theſe propoſalls, and *Saint Luke* is of very great creditt with mee, and yet I doe not find in my ſelfe any aptitude at all to beleive that all thinges neceſſary to ſalvation (that is, with reſpect to all men and all Churches, as the preſent controverſy requires) are certainly conteined in his writings alone; and this for ſeverall reaſons before alledged: to which I will adde this one more for a cloſe of this whole conclu-

sion, viz. Because I iudging *Mr. Chillingworth's* opinion to be very reasonable, that upō this *hypothesis* (that all thinges necessary are conteined in Scripture) it must follow that they are conteined there most clearly, expressly and so as no reasonable honest man can doubt of the sence of them; I am notwithstanding most assured that no man can find *in S. Lukes writings* expresse wordes sufficient to confute all Hæretiques that ever taught any thing destructive to salvation. It may be indeede *so excellent a witt as Mr. Chillingworths* by the aduantage of *Logick* and diligent reading of *Fathers* &c. may out of *Saint Luke's Gospell* draw conclusion after conclusion, and so at last inferre propositions contrary to *Socinian doctrine*, for example: yet he should denye his owne principles, if he should call that doctrine a *Heresy*, or so much as an errour of the least danger which contradicts perhaps the *fifth* or *sixth consequence* draw'n from an Article of Faith it selfe. Let any man therfore for tryall take *Saint*

Luke, or all the fower Goſpells, yea the whole Bible, and I am perſwaded he will find it a more then *Herculean* labour out of all to frame ſuch a *Creede* as the *Nicene* or *Athanaſian*, and much more, all the points concluded in the fower firſt Generall Councells, which truly I beleive neceſſary to be beleived, and I doe not beginne to beleive ſo now, I was taught ſo when I lived in England.

CHAP. XXXV.

The second Conclusion out of the Fathers, concerning a Iudge of Controversies.

The Authours confession of his willinges that his opinion against the Churches infallibility might appeare to have beene groundlesse.

II. CONCLVSION.

2. Conclusion. The second Conclusion out of the Fathers &c. was this, viz. *That it belong's alone to the Catholique Church, which is the onely depositary of Divine Revelations, authoritatively and with obligation to propose those revelations, to all Christians &c. to interpret the Holy Scriptures, and to determine all emergent Controversies; and this to the end of the world, in as much as*

the Church by vertue of Christs promises and assistance is not onely indefectible, but continually preserved in all Truth.

1. IN this conclusion there are seuerall partes, as 1. *That the Catholique Church is the depositary of all Diuine Reuelations written and unwritten.* 2. By consequence that it *belongs to her to propound them to all persons.* 3. That *she ha's authority and that such as requires submission from all, not onely to propound, but also to expound these Reuelations, and finally to determine all emergent controuersies.* And 4. That *this authority is sufficiently grounded upon the great promises of our Sauiour made unto his Church.* Now of these seuerall Propositions, the two former not being quæstioned by mee when I was in England, I conceived it not suitable to my designe (which was a narration especially of mine owne doubt's and resolution with as much breuity as possibly I could) to fill paper with quotations of

Fathers or other proofes to resolve that of which I was resolved before. My onely scruple was concerning the *third and fourth Propositions*, Or, to speake properly, it was not a scruple, for I was on the contrary fully resolved and, to my thinking, satisfyed that there was not upon earth any visible authority that could soe interpret Scriptures, or determine Controversies as that all men should be obliged necessarily to embrace her interpretations and determinations: And therfore my purpose is to insist principally upon this *Architectonicall controversy*, not neglecting in the meane time to examine likewise the other propositions, but breifly and *quasi aliud agens*.

2. It may be beleived, and, since this treatise is intended by mee for an *Exomologesis* or publick Confession, I will not forbeare to confesse it, that when the progresse of my enquiry after a Church ledd mee at last to take into debate even those groundes, of which before I had not the least scruple at all, namely, *Whether*, as the

Roman Church profeſſed, *there were extant in the world viſibly any ſuch authority*, I could not free my ſelfe from ſo much partiality againſt my owne underſtanding as to wish that it could be made appeare unto mee that there were to be found any tribunall whoſe deciſions I might beleive my ſelfe obliged to follow without any ſcruple or tergiverſation: For then I should not onely in a moment be free from all ſcruples and doubts in particular points propoſed by that authority, in which they would all be ſwallowed up; but likewiſe from a world of inconveniences inevitably attending upon my poſition, viz. *That in doubts of Religion wee had only a Rule of it ſelfe indeede infallible, but challenged by all Sects, and no Iudge to apply that Rule when neceſſity required, every man being left to his owne reaſon, at his owne perill to take heede that he wreſted not that Rule according to his owne intereſts or preiudices.*

CHAP. XXXVI.

The Calviniſt's &c. præſumptuous renouncing of the Churches authority even in propoſing of Scripture: And pretending to an immediate Revelation.

1. BVt before I proceede further to ſhew how and upon what grounds I found ſatisfaction in this point of the Churches authority, after which I could not long remaine unſatisfyed in all other points beſide: I have ſomewhat, though not much, to ſay concerning the firſt part of this Concluſion, namely of *the Churche's being depoſitary of divine Revelation.* I doe not remember that the Church of England hath ſayd any thing of it, more then what may be inferred from thoſe wordes in the 6. Article, *In the name of the Holy Scripture we doe underſtand thoſe Canonicall bookes of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.*

Eccl. Anglic. Artic. 6.

By which expreſſion *shee* ſeemes to make the Churches authority the onely ground that may ordinarily be relyed upon for the diſcerning which bookes are Canonicall, and which not. And this *Mr. Chillingworth* acknowledges in ſeverall paſſages of his booke.

2. But as for the *Calvinist Churches in France* (whether the Lutheran's agree with them or no, I had not meanes to informe my ſelfe) I could not without both indignation and ſhame reade how they have declared their mindes touching this Point in their publique *Confeſſion of Faith*: Where, after the præmiſing what particular bookes of Scripture they received as Canonicall, they adde theſe wordes, *Nous recognoiſſons &c.* that is, *Wee acknowledge theſe bookes to be Canonicall, and a moſt certaine Rule of Faith, not ſo much for the commune agreement and conſent of the Church, as for the Teſtimony and inward perſwaſion of the Holy Spirit, which makes us able to diſcerne them from the other Eccleſiaſticall bookes, upon which, although they be* *Confeſſ. de Foy parag 4.*

proffitable, cannot be grounded an Article of Faith. By which expreſſion they doe clearly tell the world, that their meaning is (not to aſcribe to the aſſiſtence of the Holy Spiritt this their beleife, for generally all Chriſtians doe acknowledge a neceſſity of ſuch an influence upon the ſoule, whereby the underſtanding is perſwaded to captivate it ſelfe to the beleife, and the will inclined to the love and acceptation of all divine revelations propoſed by the Church: But) that they have a *new immediate, diſtinct revelation* and teſtimony of the Holy Ghoſt inwardly informing them what bookes are Canonicall and what not: And this not onely more certaine then the teſtimony of the preſent Church, but likewiſe contrary thereto, inaſmuch as thereby they renounce ſeverall bookes, which the Church propoſes as divine and Canonicall.

3. Was it poſſible that reaſonable men could write ſuch thinges, and ever hope to find any other men foolish enough to beleive them? There ſeemes to have beene many perſons

conſpiring to the writing, or at leaſt the ſigning of this Confeſſion: Had all theſe this teſtimony of God's Spiritt reveyling to them, and ſo enabling them to iudge and diſcerne which particular writings are Canonicall, and which not? And does this teſtimony (which certainly, if not falſely prætended to, is *infallible*) extend to all the particular paſſages and Text's in theſe bookes, without which the beleiving of the bookes in groſſe would be uſeleſſe? Well ſince they may ſay what they pleaſe without feare of being ſilenc'd, and ſoe may all their Ofspring; For what other way is left to ſilence him that ſayes he ha's the Spiritt, but onely *Exorciſmes*? Yet for thoſe that wrote this Confeſſion to ſay this both for themſelves and in the name of all their faction to the world's end, and this without conſulting any of them to know whether they had received ſuch an immediate revelation or teſtimony, and without prætending to ſuch an eminent gift of Prophecy, as never was example of the like ſince the world

beganne, this exceedes all wonder. Good Lord, to what ſtrange times are wee reſerved to ſee a Sect ſo numerous, ſo powerfull (as they have shewed themſelves upon many ſad occaſions) and not one of them but is a Prophet? What a ſtupendious thing is this that there ſhould not be found *one Calviniſt* deſtitute of this ſo certaine, ſo divine a teſtimony, beyond the aſſurance of all Churches ſince Chriſt, and yet not one *Engliſhman* or *Frenchman* unleſſe of that faction, nor any Chriſtian that I know of beſides that knowes any ſuch thing of himſelfe, or dares prætend to it? For ſurely if any one had it, ſome would profeſſe it, ſince a man cannot have a teſtimony but he knowes he ha's it. This is a miracle beyond all that Chriſt and all his Apoſtles ever wrought in the Church. But is it not more probable, nay is it not beyond all probability moſt certaine, moſt palpable that all theſe men knowingly and wilfully deceive themſelves, and would faine but cannot deceive others? Is not this apparently *a lying againſt the*

Holy Ghoſt? Why may it not as well be expected that in their next Confeſſion (or rather, their Præſumption) they should prætend (as at leaſt moſt particular writers among them doe) for themſelves and their heyres a diſcerning *infallible Spirit* to iudge of the ſence of Scripture, as well as the bookes? Indeede, what may not be expected from ſuch as having had a hatred to charity, and therfore no true love to the truth, God ha's iuſtly given over to ſtrong deluſions to beleive ſuch palpable lyes?

4. But leaving theſe men miſerably pleaſing themſelves in prætended inſpirations, and by that meanes attributing to the *Holy Ghoſt* not onely all their errours, but likewiſe their renouncing of Chriſtian Charity and Vnity, which is impoſſible as long as they take upon them to beleive that it is from the Spirit that they have divided themſelves from Gods Church both in opinion and practiſe: I will returne to my enquiry concerning the authority of the Church.

CHAP. XXXVIII.

Importance of the Controversy concerning the Churches authority.
Meanes for satisfaction in it abundantly sufficient in Antiquity.
This Controversy before all others ought to be most diligently studied by Protestants.

1. PRoceeding therefore for mine owne satisfaction to reade the Fathers upon this argument, and resolving to reade them as unpartially as possibly I could, that is, silencing mine owne understanding when it would interpose that no discourse or Rhetorique ought to have force against those *demonstrations* which I thought I had against the Churches infallibility, or when it would invent forced sences to that world of passages which I found in the Fathers inconsistent with my præ-assumed assurance; Proceeding I say, in the best manner I could to the reading of the Fathers

upon *this point*, *I found* that as this controuersy was of so infinite importance that upon the decision therof æternall peace or warre in Religion among Christians depended, the most wise and mercifull Providence had suitably furnished us with meanes of satisfaction in so important a point, infinitly more copious, evident and powerfull, then in any other besides: For in other speciall points of Controuersy wee must be content to informe ourselves of the mind of Antiquity therein onely by particular dispersed passages of the Fathers, commonly spoken *en passant*, they having no occasion ordinarily to combat with Hæretiques about them: But in this busines *of the Churche's authority I found* Epistles, Treatises, bookes, yea volumes full of almost no other subiect; *I found* (that I may here before the proper season declare the successe of so many moneth's labour) that the maintaining of the authority of the Church against *Hæretiques alledging onely Scripture as a Rule, and disclayming all Iudges of that Rule but*

themselves as to themselves, had beene the busineſſe of many Ages, the principall employment of many the learned'ſt holyeſt Fathers of the Church: *I found* that ſuch an authority of the Church had beene a Tradition of all others moſt Vniverſall, not any one booke of Scripture being ſo often teſtifyed of in Antiquity as this: *I found* that if this authority of the Church were not to be præſerved inviolable, all Synods and Councells that ever were in the Church fell to the ground, yea more, became not only of no validity, but were to be eſteemed the moſt uniuſt Tyrannicall conſpiracies that ever were, as præſuming without ſufficient warrant to accurſe and anathematize whoſoever oppoſed or accepted not their determinations even in ſuch points as were not in Scripture at all, or at moſt onely there in conſequence to their interpretation: Laſtly *I found* to my infinite ſatisfaction, and for which I thinke my ſelfe obliged to ſpend the greateſt part of my life in glorifying allmighty God for it, a full, effectuall and experimentall

ſatisfaction by acknowledging this authority, and ſuffering my ſelfe to be taken out of my owne handes to be conducted by *her* that Chriſt had appointedfor that office ; in a word, *I found* that that ſaying of *Saint Hierome* was moſt true, viz. *That the Sunne of the Church preſently dryes up all the ſtreames of errour and Schiſme.*

2. For theſe reaſons I cannot chuſe but adiure all Proteſtants, eſpecially English (who thinke ſatisfaction and repoſe of mind upou earth, and glory to be reveiled in heaven to be thinges deſirable) that, omitting, or at leaſt deferring all particular diſputes with Catholiques, they would in the firſt place without preiudice and partiallity examine what the *preſent Catholique Church* ſayes, and in what wordes *Shee* ſayes it when *Shee* comes to declare her neceſſary doctrine concerning this her authority: and that having found what it is that *Shee* requires to be beleived, they would without altering her expreſſion, and without applying thereto any particular

Schooleman's or Doctour's interpretations, compare what the Church defines with what the Fathers and Councells doe generally and purposely agree in: And if this *methode* produce not in them the same effect which, by the blessing of God, it did in *mee*, yet at least they will have this contentment after an ingenuous, and, to my knowledge, not much by them practised way of examination to conclude that they finde that their owne single iudgement and interpretation of Scripture deserves rather to be relyed upon, and to be præferr'd above all manner of visible authority of all persons and ages, how *sacred* soever esteemed by others; they will either become Catholiques, or remaine in their owne (then not very unreasonable opinion) Protestants still, but persons meriting from themselves the higheſt esteeme for *infallibility* that the Church ever enioyed since the Apostles times.

CHAP. XXXVIII.

Paſſages out of Fathers concerning the Churches authority.

1. BVt I will no longer deferre the teſtimonies which Antiquity affordes to the *third Propoſition* conteined in the *ſecond Concluſion* forementioned, viz. *of the Churches authority to interpret Scriptures and define Controverſies.* I confeſſe I might have contented my ſelfe, conſidering the ſuperabundance, to omitt ſingle paſſages, when ſo many Fathers have written whole bookes to withneſſe it, as *Tertullian*, *S. Cyprian*, *S. Auguſtin*, *S. Hierome*, *Vincentius Lerinenſis &c.* mentioned before; and whereas all *Councells* in whatſoever they have *determined* have virtually *determined* this, otherwiſe their *determinations* were to be eſteemed any thing elſe but *determinations.* Notwithſtanding I will not refuſe the trouble of ſelecting a *few paſſages* more expreſsly

declaring what at large moſt of the bookes wherein they are found endeavour generally to proove, whether Logically and rationally or no, let the world iudge, I am ſure they prooved it ſo effectually that they have thereby utterly deſtroyed the Hæreſies that oppoſed them.

2. Let the firſt witneſſe therefore be *S. Irenæus*, *Where the Church is there is the Spirit* (of God,) *and where the Spirit of God is there is the Church and all grace.* The ſame Father againe, *Wee muſt obey thoſe Preiſt's that are in the Church: thoſe that have ſucceßion from the Apoſtles, who together with Epiſcopall power have according to the good pleaſure of the Father received the certaine gift of Truth. And all the reſt who depart from the originall ſucceßion, whereſoever they be aſſembled, to have ſuſpected either as Hæretiques or Schiſmatiques or Hypocrites: and all theſe doe fall from the truth.* Againe, *The ſpirituall man ſhall iudge them that be out of the Church, Which Church ſhall be under no man's iudgement: For to the Church all thinges are know'n, in which is per-*

S. Iren. lib. 3. cap. 40.

Id. lib. 4. c. 43.

Id. ibid. c. 61.

fect faith of the Father, and of all the diſpenſation of Chriſt, and firme knowledge of the Holy Ghoſt that teacheth all trueth.

Againe, What if the Apoſtles had not left Scriptures, ought wee not to haue followed the Order of Tradition which they deliuered to thoſe to whom they committed the Churches? To which order many nations yeild aſſent, who beleiue in Chriſt, having ſaluation written in their heartes by the Spirit of God without letters or inke, and diligently keeping ancient Tradition. It is eaſy to receiue the truth from God's Church, ſeeing the Apoſtles haue moſt fully depoſited in her as in a rich Store houſe all thinges belonging to truth: For what! if there ſhould ariſe any contention of ſome ſmall quaſtion, ought wee not to haue recourſe to the moſt ancient Churches, and from them to receiue what is certaine and cleare concerning the preſent quaſtion? Id. l. c. 4.

3. Witneſſe Tertullian, Therfore wee muſt not appeale to Scriptures, neither is the controuerſy to be ſettled upon them, in the which there will be either noe victory at all, or very uncertaine &c. Againe, Order did require that Text de Præſc. c. Id. ibid.

that should be proposed in the first place, which ought now to be onely debated, viz. Which *of the parties is possessed of that faith to which the Scriptures agree, from whom, and by whom, and when, and to whom that discipline was delivered, by which men are named* Christians: *For whersoever it shall appeare that the trueth of the Christian discipline or Faith is, there will also be found the truth of Scriptures, and expositions, and all Christian Traditions.* Witnesse *Origen, Since there be many who thinke they beleive the thinges which are of Christ, and some are of different opinion from those who went before them, let the doctrine of the Church be kepd, which is delivered from the Apostles by order of succession, and remaines in the* Church *to this very day. That onely is to be beleived for truth which in nothing disagrees from the Tradition of the* Church. And againe, *In our understanding of Scriptures wee must not depart from the first Ecclesiasticall Tradition, nor beleive otherwise then as the* Church *of God hath by succession delivered to us.*

Orig. Præfat. in lib. περὶ ἀρχῶν.

Id. Tract. in Matth. 29. n. 13.

S. Cypr. de unit. Eccl. 4. Witnesse *S. Cyprian, There is one*

one head and one Source and one Mother, by the iſſue of her fruitfulneſſe copious: by her encreaſe wee are borne, wee are nourished with her milke, with her Spirit wee are quickned: The Spouſe of Chriſt can not be defiled with adultery, Shee is pure and chaſt: Shee knoweth one houſe and with chaſt bashfulneſſe keepeth the ſanctity of one bed. This praeſerveth us in God: This advanceth to the Kingdome the Children that Shee hath brought forth: Whoſoever divideth from the Church, and cleaveth to the adultereſſe, he is ſeparated from the promiſes of the Church: Hee cannot have God to his Father, that hath not the Church to his Mother. Witneſſe *Lactantius*, *It is onely the Catholique Church that hath the true worship and ſervice of God: this is the welſpring of truth, the dwelling-place of Faith, the temple of God: into which whoſoever entreth not, and from which whoſoever departeth is without all hope of life and æternall ſalvation.* Witneſſe *S. Baſile* and *S. Gregory Nazianze*, who (as *Ruffinus* relateth) *tooke the interpretation of Scripture not of their owne ſence but from the Tradition of the Fa-*

Lact. c. vlt.

Ruff. Hiſt. Eccl. l. 2. c. 29.

Cyril Catechef. 18. thers. Witneſſe S. Cyrill of Hieruſalem, The Church is called Catholique becauſe it is ſpread over the univerſall world from one end to the other: and becauſe it teacheth Catholiquely and entirely all doctrines which are to be known.

S. Ambr. l. de Incarn. Dom. Witneſſe S. Ambroiſe, Faith is the foundation of the Church: for it was not ſpoken of the flesh of Peter but of his faith, That the gates of Hell should not prevaile: His Confeſſion overcame Hell: and this Confeſſion excludes many Hereſies: for ſeeing the Church like a good Ship is beat upon by many waves, the Foundation of the Church muſt prevaile againſt all Hereſies.

S. Aug. in Pſal. 57. 5. Witneſſe S. Auguſtin, In the Church the truth reſides, Whoſoever is ſeparated from it, it is neceſſary that he

Id. Epiſt. 54. ſpeake falſe thinges. Againe, The height of all authority, and all the light of reaſon for the reparation and reformation of mankind conſiſts onely in the ſaving name of Chriſt, and in his onely

Id Ep. 56. Church. Againe, The ſupreme Emperour of our Faith hath fortified his Church with the cittadell of authority, and by meanes of a few perſons pioufly

learned hath armed it with copious prouisions of unconquerable reason. That therfore to him is the most right discipline, that especially the weake should retire into this cittadell of Faith, to the end that for their defence being placed most securely, others should combat with most strong reasons. Againe, If the Prouidence of God doth not praside over humane affaires, noe care is to be had concerning Religion. But if the severall variety of creatures, which ought to be beleived to have flowed from some fountaine of most perfect beauty, and by a certaine inward instinct doth exhort both publiquely and privately those who are naturally better disposed, attesting that God is to be sought and worshipped: wee ought not to despaire but that there is some authority placed by the same God, upon which wee raising and settling our selves as upon a most firme basis, may be exalted up unto God. Againe, This is the prouidence of true Religion: this is commanded us from heaven, this is delivered unto us by our Blessed ancestors, this is praserved even to these our times: to be willing to disturbe and pervert this, is nothing else

Id. de util. cred. c. 6.

Id ibid. c. 10.

but to seeke a sacrilegious way to true Religion. Againe, Neither thou nor I doe reade this evidently and expreſsly (viz. in the Scriptures) *But if there were to be found in the world any one endowed with wiſedome and recommended by the teſtimony of our Lord Ieſus Chriſt, and if ſuch an one were conſulted with by us touching this controverſy, wee ſhould in no wiſe doubt to obſerve whatſoever ſuch an one ſhould ſay unto us: and this for feare of being iudged to have oppoſed not ſo much ſuch a perſon, as our Lord Ieſus Chriſt himſelfe, by whoſe teſtimony ſuch an one is recommended: Now Chriſt gives teſtimony to his Church.* Againe, *To ſpeake the truth, the Apoſtles have præſcribed nothing concerning this, but this cuſtome ought to be beleived to have taken it's originall from their Tradition, As there are many things which the univerſall Church obſerves, the which in good right ought to be beleived to have beene delivered by the Apoſtles, although they be not found in Scripture.* Againe, *That which the univerſall Church holdes, and is not ordeined by Councells, but hath beene alwayes re-*

Id. de Unit. Eccl. c 19.

Id. de Bapt. cont Don. l. 5 c 23.

Id. de Bapt. lib. 4.

teined and obserued is most iustly beleiued to haue beene deliuered no other way then by Apostolique Tradition &c. Wee must obserue in these things that which the Church of God obserues: the Quaestion therefore betweene you and us is, Whether of the two, yours or Ours is the Church of God? Againe, To omitt therfore this syncere wisedome which you will not allow to be in the Catholique Church: There are many other thinges which most iustly keepe mee in her bosome, The consent of peoples and Nations keepe mee there; The authority begun by Miracles, nourished by hope, augmented by charity, confirmed by Antiquity keepe mee there; The succession of Prelates euer since the Seate of Peter, to whom our Lord after his Resurrection committed the feeding of his sheepe, to this present Episcopate keepe mee there; And finally the very name of Catholique keepes me there, the which name this Church alone not without cause hath reteined among so many and great Hæreses, insomuch as when any stranger demands where the assembly is wherein a man may communicate with the Catholique Church,

Id. cont. Ep. Fund. c. 4.

there is not any one Haretique ha's the boldnesse to shew him his Temple or house &c. These so many, and so strong, and most deare tyes of the Christian name with good right retaine a beleiver in the Catholique Church, although that by reason of the slownesse of our understanding, or want of merit in our lives, the truth doth not as yet shew it selfe unto us with perfect evidence. Aug. lib. c 5. Againe the same Father in the same booke, *I doe not beleive* (saith he) *that Manichaus is the Apostle of Christ, I pray you be not angry, neither begin to give ill language: For you know that I have resolved not to beleive rashly any thing produced by you. I aske therfore, Who is this Manichaus? You will answer, The Apostle of Christ. I doe not beleive it. Now thou wilt find nothing what thou shouldest say or doe: for thou didst promise mee a sciente of truth, and now thou forcest mee to beleive a thing that I know not. It may be thou wilt reade the Gospell unto mee, and from thence wilt endeavour to assert the person of Manichaus. But what and if thou shouldest light upon one that does not yet beleive the Gospell,*

what wouldſt thou doe to him when he tells thee, I doe not beleive? And truely, I my ſelfe would not beleive the Goſpell, were it not that the authority of the Cathol que Church mooves mee. Now why should I not beleive the ſame perſons ſaying to mee, Beleive not Manichæus, to whom I gave credence ſaying, Beleive the Goſpell? Chuſe what thou wilt: If thou shalt ſay, Beleive the Catholiques: they moove mee to give noe credence to you, and therfore if I beleive them, I muſt of neceſsity not beleive thee. If thou shalt ſay, Doe not beleive Catholiques, Thou shalt doe uniuſtly compelling mee by the Goſpell to beleive Manichæus, becauſe the ſame Goſpell I beleived upon the preaching of Catholiques. But if thou shalt ſay, Thou didſt well to beleive the Goſpell upon the commendation of Catholiques, but ill in beleiving them diſcommending Manichæus: Doeſt thou think mee ſo very a foole, as that without any reaſon rendred I should beleive what thou pleaſeſt, and disbeleive what thou likeſt not? So that truly I doe much more iuſtly and warily if becauſe I am already a beleiver I do not forſake

the Catholiques to come over to thy party, unleſſe thou commandeſt mee not to beleive, but undertakeſt to ſhew mee ſomething that may be known moſt manifeſtly and apparently. Therefore if thou wilt afford mee reaſon, quitt the Goſpell: if thou holdeſt thy ſelfe to the Goſpell I muſt hold my ſelfe to thoſe upon whoſe command I beleived the Goſpell: and upon the ſame perſons commandement, I muſt by no meanes beleive thee. But if by chance thou ſhouldſt be able to find in the Goſpell ſome paſſage moſt euident concerning the Apoſtleſhip of Manichæus, thou wilt thereby weaken indeede unto mee the authority of Catholiques, who command mee not to beleive thee: which authority being invalidated I would no longer beleive the Goſpell it ſelfe, becauſe it was for their ſakes that I beleived it. So that whatſoever thou ſhalt alledge, will have no force with mee. To the ſame purpoſe the ſame Father, *Why ſhould I not moſt diligently enquire what Chriſt commanded of them before all others, by whoſe authority I was moved to beleive that Chriſt commanded any good thing? Canſt thou*

Id lib de Vtil cred. c. 14.

better declare to mee what he ſayd whom I would not haue thought to haue beene, or to be if the beleife thereof had beene recommended by thee to mee? This therfore I beleiued by fame ſtrengthened with celebrity, conſent, Antiquity. But every one may ſee that you, ſo few, ſo turbulent, ſo new, can produce nothing deſerving authority. What *madnes is this? Beleiue them* (Catholiques) *that wee ought to beleiue Chriſt; but learne of us what Chriſt ſayd.* Why, *I beſeech thee? ſurely if they* (Catholiques) *were not at all, and could not teach mee any thing, I would more eaſily perſwade my ſelfe that I were not to beleiue Chriſt, then that I ſhould learne any thing concerning him from any other then them by whom I beleiued in him.* Laſtly the ſame Father, *Although* (ſayth he) *there cannot be produced out of the Scriptures any example of ſuch a thing, yet the truth of the ſame Scriptures is held of us in this matter when wee doe that which pleaſeth the whole Church, the which the authority of the ſame Scriptures doth commend, that becauſe*

Id cont. Creſcon. l. 1 c. 33.

the holy Scriptures cannot deceive us, whosoever feareth to be deceived with the obscurity of this quæstion, let him require the iudgement of the Church, which the Holy Scriptures without any ambiguity doth demonstrate: to the end that because the Scriptures cannot deceive us, whosoever is affrayd to be deceived by the obscurity of any quæstion, may have recourse to the Churches iudgement concerning it, the which (Church) the Holy Scriptures demonstrate without any ambiguity.

Vinc. Lir. cap. 2. 6. Witnesse S. Vincentius Lerinensis, *Inasmuch as all doe not take the Scripture in the same sence by reason of it's profundity, but some on one fashion, some on another, so that almost as many sences may seeme to be drawen from it as there are men: for Novatianus expounds it one way, Photinus another, Sabellius another, Donatus another, Arius, Eunomius, Macedonius another, Apollinaris and Priscillian another, Iovinian, Pelagius, Cælestius another, And lastly Nestorius another: For this reason to*

avoyde the labyrinth of ſo many contrary errours, it is very neceſſary that the line of Propheticall and Apoſtolicall conceptions ſhould be drawen according to the rule of Eccleſiaſticall and Catholique ſence, or intelligence. Witneſſe laſtly S. Leo, *It is not to be doubted but that all Chriſtian obſervance is of divine inſtruction, and that whatſoever is receiued by the Church into the cuſtome of Deuotion doth come from Apoſtolicall Tradition, and from the doctrine of the Holy Ghoſt: who doth alſo now præſide ouer his owne inſtitutes in the heartes of the Faithfull, that all both obediently obſerue, and wiſely underſtand them.* S Leo ſer. 2 de Ieiun Pent.

CHAP. XXXIX.

Quotations out of Antiquity for the authority of Councells.
A contrary character of Hæretiques.

1. TO the former quotations ſo expreſſe, ſo efficacious to aſ-

ſett the Churches authority in pointes of Religion, from which there lyes no appeale: I will adioyne other teſtimonies of Antiquity to demonſtrate the veneration given by all Orthodoxe Fathers to the Councells of the Church, their acknowledgement of their obliging authority, and how in obedience to them they ſubmitted their owne particular opinions. Witneſſe hereof may be either the *Apoſtles* themſelves, or *Apoſtolique Fathers* at leaſt, in thoſe moſt ancient *Canons* (wherto *S. Clement* alſo gives teſtimony) who appointed that *Bishops should twice in the yeare keepe Councells, and among themſelves examine the decrees of Religion, and compoſe ſuch Eccleſiaſticall controverſies as should ariſe? the firſt in the fourth weeke after* Pentecoſt, *and the ſecond on the twelfth day of* (Hyperberetæi) *October.* Witneſſe *S. Ignatius, Doe you all follow the Bishop, as Chriſt did his Father. Without the Bishop let no man præſume to doe any of thoſe thinges which belong to the Church.* The ſame Holy Father teſtifyeth that is *was the order in his time*

Can. Apoſt. 36. 37. &c.
Clement. Conſt Apoſt. l. 2. c. 30.
S. Ignat. Ep. ad Smyrn.
ad. Epiſt. ad Polycarp.

time that Synods and aſſemblies of Bishops were frequently celebrated. Witneſſe *Tertullian*, *In thoſe countreyes of Greece there are aſſembled in certaine appointed places Councells out of all Churches, by which both thinges of higher importance are agitated in commune, and the repraſentation of the whole Chriſtian name is celebrated with great veneratiõ.* Witneſſe that glorious *Emperour Conſtantine*, in his Epiſtle to the Churches mẽtioned by *Socrates*, where he ſayth, *Whatſoever is decree'd in the Holy Councell of Bishops that is univerſally to be aſcribed to the Divine Will.* Witneſſe *S. Gregory Nazianzen*, *Thoſe that agree with Apollinaris ſay that they were admitted by the Councell of the Weſt or Roman Bishop, by whom it is manifeſt they were once condemned: Let them shew this and wee will yeild: for then it is manifeſt that they aſſent to the true doctrine, for it cannot be otherwiſe, if they have obteined this.* Witneſſe *S. Ambroſe*, who calles the decrees of the Councell of Nicée *hereditaria ſignacula, not to be violated by the rash boldneſſe of any man*: And

Tert. conſ. Pſych. c. 13.

Socr. Hiſt. Eccl lib 1. c. 6.

S. Greg. Naz. Ep. ad Chelid.

S. Ambr. de Fid ad Grat. l. 3. c. 7.

many expressions to the same effect are extant in *S. Hilary* in his booke addressed to the *Emperour Constantius.*

S. Hilar. lib. ad Const Imp.

2. Witnesse *S. Augustin*, *It is us a safe thing, not to rush forward in any rashnesse of opinion concerning those thinges, which neither have beene agitated in any Catholique-National-Synod, nor determined in an Oecumenicall: but to maintaine that with the assurance of a secure voyce, which in the goverment of our Lord God and Saviour Iesus-Christ hath beene strengthened with the consent of the universall Church.* And againe, *In the former ages of the Church before the Schisme of Donatus. The obscurity of that Quæstion* (viz. concerning Rebaptization of Hæretiques) *compelled great persons and endued with great charity to dispute and debate among themselves, however without any breach of peace: Insomuch that in severall countreys for alõg time the decisiõs of severall Councells did vary and lash amõg thẽselves, untill in a Plenary Councell of the whole world that which was soundly beleived, was without all manner of doubt confirmed.* Againe, *The quæstion being whe-*

S. Aug. con. Don lib. 7. & lib. con. Crescon.

Id. de Bapt. con. Don l. 1.

Id. con. Parm. Ep. lib. 2.

ther Baptiſme can be giuen by thoſe men alſo which neuer haue beene Chriſtians, wee ought not to affirme determinately any thing therein without the authority of a Councell ſo great as may be anſwerable to the greatneſſe of the matter. But concerning thoſe who are ſeparated from the unity of the Church, there is no quæſtion at all but that they doe both reteine it, and communicate it, and that they doe both perniciouſly reteine and perniciouſly communicate it without the bond of Peace: for this ha's beene already agitated, conſidered, perfected and confirmed in the Vnity of the whole world. And againe, Neither durſt wee affirme any ſuch thing if wee were not well grounded upon the moſt uniforme authority of the univerſall Church, unto which undoubtedly S. Cypriã would haue yeilded if in his time the truth of this quaſtion had beene diſcuſſed, and declared, and by a Generall Councell eſtabliſhed. Laſtly (to omitt many expreſſe teſtimonies of *Vincentius Lerinenſis*, *Facundus* &c.) the laſt witneſſe ſhalbe *S. Gregory the Great*, who profeſſeth that *he receiues and venerates the fower firſt Generall Councells no*

Id. de Bapt con. Don. l 2. cap 4.

S Greg. M l.1. Ep. 24.

otherwiſe then the fower Goſpells: as likewiſe that he doth in like manner embrace the fifth Councell. This was the language of the Catholique Fathers, when they wrote many of them purpoſely upon this very Quæſtion: And beſides theſe teſtimonies, others will be produced occaſionally in the following diſcourſe.

S. Baſil. 3. On the contrary, *Hæretiques* (as *S. Baſile* obſerves) doe generally agree ἀντεγείρειν τῷ τῶν Πατέρων συναγωγείῳ βωμον, *to raiſe an altar in oppoſition to the altar of the Fathers.* And *Vincentius Lerinenſis* gives us a proper character of their Spirit and language, bringing them in thus ſpeaking, *Venite o inſipientes & miſeri, qui vulgò Catholici vocitamini &c. Come now o yee foolish and miſerable wretches which are commonly called Catholiques, and learne the true faith, which beſides us no man underſtandes; which ha's lyen hidden for many ages paſt, but hath beene of late diſcovered and made know'n: But you muſt learne it by ſtealth and in ſecret, for it will be delighfull unto you.* So of old ſpake the Hæretiques: Whether of

Vinc. Ler. cap. 26.

late they have changed ſtile, or no, yea how much they have changed this (to be accounted modeſt) language into a new one full of arrogance, pride and fury, will ſufficiently appeare in the treatiſes Polemicall of Luther, Calvin &c.

CHAP. XL.

The doctrine of the Roman Church concerning the Churches authority.
The great and apparent reaſonableneſſe of it.

1. I will now ſubioyne to the doctrine of the *ancient Church* that of the *preſent Roman Church*, that being ſett in view the one of the other, wee may better iudge how well they reſemble, or what unlikeneſſe there is betweene them. The ſubſtance of what the Church ha's defin'd concerning this point is conteined in this deciſion of the Councell of Trent, viz. *Præterea ad coercenda petulantia ingenia, decernit (Synodus) vt nemo &c.* *Conc Trid Sess 4.*

that is, *Moreover to the end to restreine petulant witts, this Synod decrees, That no man relying upon his owne skill, and wresting Holy Scripture to his owne sences, shall præsume to interpret the Holy Scriptures in matters of Faith and manners perteining to the ædification of Christian doctrine against that sence which hath beene, and is held by* (our) *holy Mother the Church, to whome it appertaines to iudge of the true sence and interpretation of Holy Scriptures, and against the unanimous consent of Fathers, Although such interpretations were never at any time to be published abroad.* The substance of this decree is repeated in the *Bull* published by *Pius IV.* concerning the *Oath of the Profession of Faith.*

The Churches Authority.

2. This decision, considered simply as the words import in their plaine direct sence, seemed to mee so strangely reasonable and æquall, requiring onely due reverence to the *present Church*, and implying with a strange ingenuity and assurance a conformity with the doctrine unanimously maintained in the *ancient Church*, that I

could not beleive but that ſome where or other I ſhould find a farre greater burden layd by *her* upon her childrens ſhoulders: for according to that information which I received from the learnedſt Doctours of Controverſy among Catholiques (who for the moſt part doe dreſſe this point in *Schoole language*, and exalt that language to the utmoſt importance, deducing likewiſe the moſt rigide conſequences from it) I thought that the bonds and fetters wherein the *Roman Church* reſtreined all *in her Communion* were farre more ſtringent and painefull, cutting even to the very bones. So that this newly diſcovered great æquity of the Church made mee ſuſpicious, and thereupon inquiſitive: therefore I ſearched my ſelfe, and beggd of others to ſearch for mee into former Councells for ſomewhat more rigorous and unreaſonable: and after all, I could not find in any *declaration* or *Canon* in any *Councell univerſally received* any higher or more hardly-to be-digeſted expreſſion of the *Churches authority* then what is ſett

downe in this *decree of the Councell of Trent.*

3. Then I perceived that it was that (to mee unfortunate) word of *infallibility*, and that word understood by mee in the most rigorous sence that above all other thinges made mee despaire of ever being able with a good conscience to enter into the Communion of the Catholique Church: And yet no such word could I find in any Councell, no necessity appeared to mee that either I, or any other Protestant should ever have heard that word named, and much lesse pressed upon us with so much earnestnesse as of late it ha's generally beene in disputations and bookes of Controversy. Against this word of *infallibility* that so much by all English Protestants exalted *booke* of *Mr. Chillingworth* especially combatts, and this with too too great successe: Whereas the truth is, his arguments against the Churches iust authority delivered in that expression, which to most Englishmen, and, I am sure, *to mee* once appeared unanswe-

rable, if that that word were once forgottē, or but layd by, would, I am confident by mine owne experience, loose the greateſt part of their ſtrength, and however appeare not to endanger the Catholique Church at all.

4. I doe not now ſpeake this (being now, as I am, by Gods grace a Catholique) to the end either to shew my ſelfe foolishly forward to take part with any one Catholique writer or opinion againſt another: (for the truth is, my reſolution was that, if my mind diſquieted with ſcruples of Religion should chance to find reſt in the Catholique Church, to ſubmitt my ſelfe in all ſimplicity to her doctrine, and to ſpend the remainder of my life more to the benefitt of my ſoule, then by engaging my ſelfe in particular opinions and practiſes.) nor *ſecondly* to cenſure at randome all thoſe that make uſe of *that terme* in diſputations: For I know that before any of our late Schiſmes *that word* was uſed perhaps without any inconvenience by the Schoole men; and if it were confined to that place where it was bredd, there

would be ſtill no inconvenience. But ſince, by manifeſt experience, the Proteſtants (I ſpeake of England) thinke themſelves ſo ſecure, when they have leave to ſtand or fall by that word, and in very deede have ſo much to ſay for themſelves, when they are preſſed unneceſſarily with it: ſince likewiſe it is a word capable of ſo high a ſence that wee cannot deviſe one more full and proper to attribute to God himſelfe, inſomuch as Mr. Chillingworth, when he could proove that the Church was not in ſo high a degree infallible as the Apoſtles (ſhall I ſay?) no not as God himſelfe, thought he had gained the victory: Laſtly ſince the Church (which Catholiques in this controverſy doe prætend to maintaine onely) obliges no man to that word, yea ſince *shee* almoſt delivers the victory into their handes when they urge onely her deciſions, and when they urge them in the latitude that ſhee allowes; Can I be blamed if my duty to the Church, my affection to mine owne countrey and indeede to all that call themſelves Chriſtians, and the re-

membrance how if I had not waved that word of *infallibility* I should perhaps never have had occaſion to ſpeake this of it in a writing of this nature, Can I (I ſay) be blamed if ſuch reaſons moove mee to wish that the Proteſtants may never be invited to combat the authority of the Church under that notion?

5. But to returne from this digreſſion. I moſt affectionately entreate the Proteſtãts that they would heedefully caſt their eyes upon this *decree of the Councell of Trent*, that they would peruſe and turne it as they pleaſe; And when they have done this, let them conſider if a Synod of Charenton, or Dort, or Gap doe not, even while they renounce all viſible obliging authority, uſurpe nothwithſtanding more then the Catholique Church here challenges: Would any of them give leave to any among them to interpret Scriptures againſt their ſence eſtabliſhed by them? Nay, doe not they command men to interpret Scriptures againſt doctrines unanimouſly conſented to by Fathers? Laſti-

ly, would they ſuffer a French Proteſtant to interpret Scriptures but even as their brethren Proteſtants in England (heretofore during their proſperity graced by them with that title) doe ordinarily interpret them (for example) about Epiſcopacy, reall Preſence &c. ? If therefore ſuch fragments of Churches doe allew themſelves ſo much, let Proteſtants trye if they can be unreaſonable enough to impute *tyranny* to the Catholique Church for forbidding any in her Communion to invent new ſences of Scripture contrary not onely to the doctrine univerſally embraced through the whole *Catholique* world, but to this doctrine as profeſſed to be the ſame which all Churches before, and all Fathers unanimouſly conſent in ?

CHAP. XLI.

The methode whereby the authour arriued to an entire ſatisfaction concerning the Churches authority.

1. I Will now proceede in my *narration* how and by what meanes (after I had informed my ſelfe of the *Roman Churches eſtablished doctrine* concerning *her authority*, and after I had beene aſſured by very learned Catholiques that *I* was not obliged to build upon any other expreſſion of this doctrine, but that of the Church it ſelfe) I in a ſhort time arrived to a full ſatisfaction of all the difficulties and preiudices that before I was incombred withall.

2. The obiections and difficulties by education and many yeares ſtudy ſettled in my mind againſt the Churches infallibility or authority, and which were not ſuddenly cleared after I knew that the Church was

more moderate and condescending then I had before beleived, respected not only the substance of this doctrine, but likewise many particulars and circumstances of it, as likewise the immediate consequences of it, for example, How it could be iustifyed with certainty sufficient to support a supernaturall faith that the Church was legally possessed of this authority? Where this authority was seated, whether in the whole Church, or some speciall members of it? Vpon what grounds it was challenged? How farre it was extended: And, after all these, what might appeare to meeto be the most rationall way for a Catholique to expresse his *resolution of Faith*, so confidently by all Protestants charged with *circles* and absurdities?

3. To gaine satisfaction in these pointes, as, for the *foundation* I resolved only to consider what the Church herselfe sayd, so for an information more particular since the Church had not descended to so punctuall an expressiō of her mind I consci-

ved it my beſt way to have recourſe either to the writings or verball reſolutions of ſuch Catholiques of unſuſpected Opinions as had expreſſed themſelves the moſt moderately, intelligibly, with allowing the greateſt latitude, and laſtly, moſt approaching to the groundes which I thought before to be moſt reaſonable. The particular perſons whoſe ſpeeches or writings contributed moſt to my ſatisfaction I shall occaſionally name, or reflect upon in the purſuance of this *naration.*

4. Now I doe not vainly prætend to, or ſo much as trouble my ſelfe with wishing that any man, Catholique or other, should beleive that the methode according to which I proceeded, or the groundes which in mine owne reaſoning I lay'd, were more rationall then others: for my intent is onely to make an Exomologeſis, or account of that particular order and progreſſe whereby I atteined repoſe of mind in the authority of the Church, and great contentment

in abaſing and captivating my reaſon: It will be ſufficient for mee if the groundes by mee layd, and inferences from them deſerve not to be condemned by Catholiques, to prevent which I may with confidence ſay that I tooke very good advice, and uſed very great circumſpection. Let them be accounted as imperfect as any man ſhall pleaſe, I am very well contented that others ſhould tell mee that they could have furniſhed mee with better; This onely I have to ſay, that purpoſing to write mine owne ſtory, and not directions for others, I am reſolved to tell it freely and ingenuouſly, without conceiling whatſoever defaults or weakneſſes may by others be imputed to it.

CHAP. XLII.

Groundes layd to proove a certainty of Tradition.
Severall degrees of it.

1. SOme of the groundes layd by mee in præparation to a distinct conception and satisfaction concerning the Churches authority founded upon Tradition and the certainty thereof have beene already occasionally, though somewhat before their due season, mentioned in the former Conclusion, cap. 27. & 28. The substance of which, together with others pertinent thereto I will here, as in their proper and naturall place, orderly sett downe.

2. In the first place therefore, since all information of thinges past before our age can no other way be had (excepting onely extraordinary or divine inspiration, not to be expected, or relyed upon if prætended unlesse it be attested by miracles) but by 1.

Tradition from the times when such thinges happened, yet arriving at us by the testimony of the present times and persons living with us: By consequence I had no difficulty but that in the present hypothesis of *Christian revelations* the onely immediate witnesse of them was the present Church, and this either by orall profession that thus *shee* had received by information and practise of the præcedent age; Or by writings of *ancient times* continued and dayly transcribed, but all præserved and conveyed to us by the present Church.

2. 3. In the second place I considered that these divine Revelations and doctrines of Christian Religion being of such a particular nature as that, besides the beleiving them to have beene, wee are obliged to assent unto and embrace them as the onely necessary meanes of avoyding æternall misery and atteining to æternall happinesse: Here-upon it is that the present Church, our onely witnesse of them, repræsents them to us not onely as the present age does the actiõs of *Cæsar*, or

bookes of *Cicero*, that is, with ſo much aſſurance that wee cannot be reaſonable men and doubt of them, yet by doubting or disbeleiving them there is no loſſe to be feared but onely of our reputation: But *shee* propoſeth them to us as neceſſarily to be ſubmitted to, and *herſelfe* as an authoriſed witneſſe, having received commiſſion from the *diuine authour* to oblige all men to beleive her as a *proponent*. Which *double capacity* of the Church, viz. 1. *Simply a proponent*. 2. *as an authoriſed proponent* I conceived it very requiſite for mee to diſtinguish, and, at leaſt in my underſtanding, to ſeparate the one from the other: For though Catholiques, who from their infancy have beene brought up in acknowledging the grounded authority of the Church, have no neede to diſtinguish this double capacity for themſelves, yet in diſputation with thoſe *Sects* which accept of Tradition ſimply at leaſt for bookes of Scripture, but deny ſuch an obliging authority, and eſpecially in explaining the manner of *Reſolution of Faith*

I conceived, and found, as to my selfe, great proffit in this distinction.

3. 4. In the third place, for simple Tradition I enquired whether, and upon what groundes it could be made to appeare to be certaine rnd absolutely convincing. And upon mature consideration I was satisfyed that they were extreamely mistaken who thought that there was no absolute certainty in any knowledge, excepting onely such as wee receive either immediately by our sences, or by evident discourse and demonstration of reason. For on the contrary I found that knowledge from report or Tradition might in some cases bé as truely certaine as that from sence or demonstration: so for example, before I saw the Citty of Rome I was most assured that there was such a place, and the reason was becausé it was impossible that such a world of writings and persons, all which could not be led by interest to frame a lye, should conspire to witnesse such a thing, and not one person be found that contradicted them. The like may be sayd of

Tradition or report of thinges paſt, when a whole age agrees univerſally to acknowledge a Tradition under that notion, neither freinds nor enemyes contradicting, it is impoſſible that ſuch a report should be falſe: Yea I may adde further, when there are in the ſame age two Traditions of two conſiderable parties directly contradicting the one the other, it may fall out, yea ſometimes it may be moſt aſſured that both of them muſt in ſome reſpect be true: as for example, the whole nation of the *Iewes* diſperſed all the world over doe agree that they have received as a moſt *ſure Tradition* that our *Saviour* was an *impoſtor*, and wrought all his prætended miracles by Magick and helpe of the *Devill*: on the contrary, *all Chriſtians* through the whole world agree that they have received *a Tradition* that our *Saviour* was the true *Meſsiah* promiſed, and that he wrought all thoſe true miracles by the power of God, and for cõfirmation of his divine doctrine: in this caſe theſe two Traditiõs being in reſpect of

the parties respectively universall must necessarily be true though in some sort contradicting, yet not in that wherein they contradict. For it is as certaine that the Iewes received, and have cõtinually propagated such a Traditiõ though false in the roote, as that the Christians have received the cõtrary: Notwithstãding reasõ may iudge infallibly betweene them concerning the roote of these Traditions, namely by demonstrating that such miracles (acknowledged by both sides to have beene wrought) were many of them of such a nature as that they did exceede all created power, and that the doctrine was so divine, so destructive to the Devill, as that he was obliged in interest to endeavour the annihilation of it, and lastly that nothing was either done or taught by our Saviour but what was agreable to the *ancient Prophecies* received by the Iewes concerning the Messiah *&c.* upon which groundes it will evidently appeare that the Iewes who first received such a Tradition were abused by the malice

and perfidiouſneſſe of their anceſtours &c. And this is the onely proper way of determining and deciding the controverſy betweene theſe two Traditions. But of this more hereafter.

5. In generall therefore I found that a full unquæſtionable certitude might be had of ſome Traditions: as to give one example more, That there was ſuch a man as *William Duke of Normandy* who conquered *England* is moſt certaine, not any Engliſhman or other that ever heard of it but beleives it, and would impute frenzy to any man that ſhould call it in quæſtiõ. Now the reaſon why this is ſo certaine to every one, is this: becauſe all men living at this time, who either are inquiſitive into times paſt, or capable of information doe agree that this particular was told them by their prædeceſſours as a thing come to them by *Tradition*, and ſo the men of the former age of that before them, thus aſcending till wee come to the age wherein *hee* lived and was perſonally know'n and ſeene by this ſub-

iects: Now it is impossible that all men of any age should both agree together, and actually effect that complott, to deceiue their children with a lye under the notion of Tradition. Adde to this, that the present age affordes us bookes and records descending from hand to hand, and written in severall ages betweene that time and us, which testify the same thing: As likewise there are in the generall practise of *England lawes*, *coustomes*, *priviledges &c.* all which are acknowledged to have had their Originall from the same *authour*. This is an example of one of the higheſt degrees of *Traditionary certitude* that may be of a thing passed so many ages since, being confirmed by *Orall Tradition*, *universality*, *recordes*, language, and *practises* or *customes*:

6. An *inferiour degree of certainty in* Tradition (yet *certainty* however) is, for example, *that there was such a man as Alexander the Great*. This is a thing most certaine, and yet it wants many of those arguments of assurance in the former example. There is indeede

deede a kind of *orall Tradition* of this likewiſe, yet not arriving unto this age and climate of the world by ſuch a generall ſucceſſion as the former, by reaſon that *Alexander* having lived in a quarter of the world remote from us, wee are not deſcended from the men of his age who knew him: yet, it may be, ſome of them or their children coming to *Rome* delivered this, and ſo ſome *Romans* convayed it among theſe weſterne partes of the world: There are no cuſtomes or practiſes among us relating to *Alexander*: So that the maine arguments of certainty are 1. *Poſitive*, that is, writings diſperſed abroad made by ancient *Græcians and Romans*, all teſtifying the ſame thing. 2. *Negative*, not one man appearing in this age, nor to be heard of in the former, that denyd it, or ſo much as called it in quæſtion.

7. *A yet inferiour degree of certainty in Tradition* may be exemplifyed in ſome writings, as in *S. Clements firſt Epiſtle to the Corinthians*, lately publiſhed and printed in *England*. For that there was ſuch an *Epiſtle* written

is testifyed by all *Antiquity*, and was assuredly beleived by all learned men in this age before the publishing of it: But it is now neare 800. yeares that it ha's beene missing in the world, for *Photius*, I thinke, is the last writer that takes notice to have read it. Of late this Epistle was found in an ancient *Manuscript* in the *King of Englands* library, sent him for a present out of the *Easterne countreyes*. Now the *certitude* that this is the same *Epistle* anciently acknowledged and read in the Church appeares in this. 1. That the characters of the manuscript are very ancient (yet I doe not beleive it to have beene written by that glorious Virgin Martyr S. *Tecla* as the credulous *Græcians* would prætend.) so that if it had beene counterfeyted, it was done in times when the falsity might have beene discovered by unquæstioned copies.. 2. That the stile is agreeing with the ancient simplicity and gravity of Apostolique writings. 3. That the subiect is the very same that those ancient Fathers, who speake of it, doe mention. 4. That

all the extraits and paſſages which the Fathers of the Church doe quote out of *S. Clements* true Epiſtle are found in this. Vpon which groundes it may be truly ſayd, and I beleive no man will contradict it, *that this is certainly S. Clements Epiſtle.*

8. It is likely that beſides theſe degrees of certainty, more upon conſideration might be found out: but theſe I eſteemed enough for my preſent purpoſe. Now by *certainty* I intend not *certitudinem rei*, for *ſo* nothing that is or hath beene is in it ſelfe more certaine then another, for even a thing that hath it's exiſtence from *free* or *caſuall* cauſes, when it is, is as certainly as any other thing produced by cauſes never ſo determinate, efficacious or neceſſary: But *certitudinem quoad nos*, that is, our aſſurance that it hath beene: And a thing I call *more certaine*, in this notion (not which ha's leſſe doubt or ſuſpicion of not being, for if there be any rationall ſuſpicion, there is *no certainty*, no not in the loweſt degree: but) that which

ha's more wayes to proove it selfe to be certaine then another.

CHAP. XLIII.

Divine Revelations prooved to be certaine beyond humane story.

1. I will now proceede by way of comparison to demonstrate *the high degree of certitude* which wee may have *of divine Revelations* testifyed by the *present Church* considered as a *simple proponent*, setting aside the authority which *shee* challenges to oblige all men to submitt to. In which discourse wee are to consider *fower* thinges especially in Christian Religion coming to us by *Tradition* but in subordinate degrees of certitude, viz. 1. *Doctrines meerely speculative*, and which hardly could he testifyed in the practise of the Church. 2. *Bookes of Scripture.* 3. *Caremonies and externall practises* not mentioned expresly in Scripture. 4. *Doctrines and coustomes* shining in the practise of

the Church and likewise more or lesse clearely expres'd in Scripture.

2. *First* for *speculatives doctrines* which could hardly be expres'd in the practise of the Church, the Tradition of them seemes to be very difficult, and the certainty not so demonstrable. As for example, There are in the *Catalogue of Hæresies* made by *S. Epiphanius*, *S. Augustin* and *Philastrius* certaine opinions called Hæresies in a large notion, which seeme not to have beene in themselves of any dangerous consequence, but yet have beene condemned by Popes, &c. and ever since by a tacite consent of the universall Church avoyded: as the opinions of the *Millenaries*, *Melchisedecians* &c. Now whether these Hæresies were condemned as *contrary to Tradition*, or onely by a *iudgement of discretion* by shewing that the grounds prætended for such opinions out of Scripture are not concluding, but rather the contrary (as the 2^d. *Councell of Orange* seemes to condemne some doctrines of the *Semipelagians*) is not very cer- 1.

taine: However they rest condemned, and more probably the former way, as contrary to Tradition: which may rather be beleived of the *Millenaries*, because they prætended for their doctrine a Tradition derived from *Papias* a schollar of the Apostles, and it was very farre spread in the Church, and maintained by great Sts. & Doctours, as *S. Irenæus*, *S. Iustin Martyr* &c. It might very possibly bee that the Traditionary doctrines contrary to these Hæresies (however speculative, and which could not be conveyed by any outward practise of the Church) might have continued in mens memories to the times when these opinions were confuted; For no doubt can be made but that the Apostolique Churches together with the bookes of Scripture received the true sence and interpretation of the most difficult passages, which might continue by a successive instruction, but of which, by reason they were no necessary doctrines of Christian Religion, many are lost, as I exemplifyed in the former Conclusion. So that the certainty of

ſuch Traditionary ſpeculative doctrines is very hardly demonſtrable: and therupon many learned Catholiques conceive that ſeverall lately controverted opinions in the Church, as concerning *Grace and Freewill*, the *immaculate Conception of our Bleſſed Lady* &c. have beene ſo much agitated without any deciſion of the Church; and if ever they come to be decided by a Councell, that the deciſion will at leaſt oblige to obedience and *non-contradiction*, but not, perhaps, as an *article de fide*, that is, as a *divine revelation* delivered by univerſall Tradition.

3. As *concerning bookes of Scripture*, the Tradition of them may appeare certaine in a high degree, at leaſt for the ſubſtance of the bookes: For though at firſt they were written for the uſe and neceſſity of *particular Churches and perſons*, and no obligation appeares expreſsly to have beene impoſed to diſperſe them through the whole Church: Notwithſtanding the infinite reverence which all Chriſtians bore to the Apoſtles made every Church 2.

desirous to possesse themselves of whatsoever writings proceeded from them: Yet this not out of any extreame necessity, for from their first foundation all Churches were instructed in all pointes and doctrines of Christianity, as likewise the same *orders of goverment, publique worship* &c. and this after an uniforme manner, as appeared to mee evident not onely from the *ancient Liturgies*, but severall testimonies out of *Tertullian, S. Epiphanius, S. Augustin* &c. But there was required a long time ere such writings could be universally spread, yea severall ages were passed before they were all of them received even at *Rome* it selfe, as appeares out of *S. Hierome*. For before they were admitted into the Canon wee may be sure that great caution and exact information was vsed. So that after all this they having beene now many ages acknowledged by the whole Church for divine writings wee may have a greater assurance of them then (v.g.) of the bookes of *Aristotle*, *Cicero* &c. the which, by reason that men were not much con-

cerned whether they were legitimate or ſuppoſititious, haue not beene examined with ſo much aduice and caution: and yet that man that should prætend to a doubt of them would be ſuſpected of all men to be tainted in his underſtanding. But this *high degree of certitude* wee haue onely of the *diuine bookes* conſidered *in groſſe*, not of the true reading of *particular Texts*, as appeares by the infinite varietie of readings in *Manuſcripts*: yet even in this reſpect alſo wee may aſſure ourſelues that there is no corruption very conſiderable, or of very dangerous conſequence, by conſidering not onely Gods providence and promiſes to his Church, but likewiſe by comparing the originall Texts with ſuch a world of *Tranſlations*, *Syriake*, *Arabicke*, *Æthiopian*, *Latin* &c. many of which were made in the very infancy of the Church, long before the *Archetypa* or Originall coppies were loſt, ſome of which *Tertullian* ſayes, remained in his dayes.

4. In the third place, reaſon told 31
mee that ſuch *ceremonies*, as were uni-

verſally practiſed through the whole Church from the firſt times; though not mentioned in Scripture, might iuſtify themſelves to be derived from the Apoſtles with a greater certainty then even the bookes of Scripture themſelves; according to that ſaying of S. Auguſtin, *Thoſe thinges which wee obſerve, and are not written but delivered, and are practiſed all the world over, are to be underſtood to have beene commanded and appointed either by the Apoſtles themſelves, or by Generall Councells, the authority whereof is moſt healthfull in the Church.* Which Tertullian before him thus expreſſed, *This couſtome certainly proceeded from Apoſtolique Tradition: for how could that come into (generall) practiſe which was not delivered by Tradition?* Now of ſuch kind of rites many examples are extant in ancient Liturgies, & many more mentioned, as univerſally received by *Tertullian*, *S. Cyprian* &c. who wrote before there had beene in the Church any plenary Councell, and therfore by S. Auguſtins rule argue ſuch rites

S. Aug. Ep 118.

Tertul de Præſcr.

to have come from the Apoſtles. The reaſon is, becauſe it is not imaginable how it could be poſſible that ſuch rites ſhould be received by all Churches through the world, and that ſo immediatly after the Apoſtles times, and in ſuch a ſeaſon when there had never beene any generall meeting of Bishops, yea when by reaſon of the horribleneſſe of the perſecutions it was extreamely difficult for the Bishops of one Province to meete together to ſettle particular neceſſary affaires (in none of which Synods notwithſtanding is the leaſt mention made of ordeining ſuch ceræmonies) if together with Chriſtian Religion they had not beene introduced by the Apoſtles. Let now any reaſonable man iudge if the bookes of Scripture, which he acknowledges onely upon the ground of generall Tradition, however certainly and unquæſtionably divine, yet doe not want ſome of theſe arguments of demonſtration, and enioy ſome of the reſt in an inferiour degree.

5. But fourthly *Doctrines or couſtomes ſhining in the generall practiſe of* 4.

the Church, and withall more or lesse clearely expressed in Scripture (that is, indeede the whole substance and frame of Christian Religion, as was shewed before, and therein many pointes now in controversy betweene Catholiques and Protestants &c. and above all other, this point of the Churches authority) may proove themselves certaine in a degree beyond all these, and with as much assurance as Tradition is capable of, I am confidently perswaded, beyond the highest degree that I mentioned for *Secular Tradition*, in the example of *King William the Conquerour of England*. For first, all the persons living in the time of *Luthers Apostacy* in all Provinces, not of one Kingdome, but of the whole Catholique Church agreed in testifying that their ancestours had delivered such things to them as of Tradition Apostolicall, and by consequence, since the contrary can not be made apparent, wee are to judge the same of all præcedent ages ascending upwards till the first times, not one Catholique expressly

dissenting, and much lesse any one age: So that unlesse in some one age of the Church all Catholiques should have conspired to tell a lye to their Children, and not onely so, but should have beene able to have seduced them not one appearing that would have the honesty to discover the deceit, I could not conceive it possible that a Tradition of such a nature could be false. Adde to the confirmation of the same doctrines the testimonies of histories and records, yea even of enemies for many doctrines and practises: moreover the *lawes* continually in force through the Catholique Church, lastly the *publick formes of Devotions, Feasts, times of mortifications &c.* All these arguments of certainty conspire in a farre more eminent manner to proove these kind of doctrines and rites, then in the example of *William the Conqueror*.

6. But beyond all these something may be added to which that sæcular example doth in no visible distance approach: For, *did William* the *Con-*

querour ever appoint any persons about him to write all the considerable particulars of his story, supplying them with all thinges for the enabling them to that purpose? *Did he* worke miracles himselfe for the confirming his authority, and give power to his servants and their successours for severall ages to doe the like? *Did he* appoint a succession of Teachers to the world's end sufficiently instructed, commanding them to keepe warily the *depositū* of that Religion both frō mixture and perishing, and so to deliver it to their successours, and this upon great penalties of disobeying? *Did he*, besides solemne dayes for severall uses, institute outward rites and practises to be by all men in all times and places solemnly either seene or practised, and these with prescribed formes, postures, and actions, on purpose that the weightiest passages of his acts or sufferings should continually be celebrated in the world, leaving an impossibility they should be forgotten without a deluge? *Nay lastly* to secure all men from the least ap-

prehenſion, *did he* ingage an omnipotent power to performe a promiſe that thoſe orders, ceræmonies and lawes should continue to the world's end in deſpight of the *gates of hell* it ſelfe? Not any of theſe thinges have beene done by *William the Conquerour*, (or any other but our Lord) to propagate his memory: and yet notwithſtanding all theſe defects wee are moſt aſſured of the *Tradition* that ſuch a perſon there was, that he conquered England, brought in new lawes, couſtumes &c. *What* shall wee then ſay of the *teſtimony of the preſent Church* for the ſubſtance of Chriſtian Religion, even while wee conſider the *Church* onely as a *bare witneſſe* or *proponent* of ſuch thinges to us? Is any confirmation ſtronger then all this requiſite to begett an aſſurance in us? *Yea* is it poſſible that more ſecure order could have beene taken then that which the *Sonne of God* ha's uſed to make that which was paſt now above ſixteene ages to remaine alwayes, as it were viſible before our eyes?

CHAP. XLIV.

The reaſon of conſidering this double capacity in the Church.
Certainty of beleife compared with certainty of knowledge.

1. THe reaſon why I enquired into the proofes of the *certainty of univerſall Tradition* propoſed by the *Church conſidered antecedently to her authority* was, becauſe I found it neceſſary, as to my ſelfe, for a diſtinct underſtanding the *Reſolution of Catholique Faith* that grounds of certainty of Tradition ſhould firſt be layd, before the authority of the Church interpoſe to oblige us to beleive Chriſtian doctrine for the *prime* authours ſake finally, which is *God*.

2. Since then *Tradition* in generall is in it ſelfe *credible*, and ſome *Traditions certaine*, and above all others that ever were, or, I beleive, can poſſibly be, the Tradition of the Church (eſpecially in neceſſary doctrines of

Faith univerſally beleived, and all rites univerſally practiſed, and *among them this particular Tradition of an obliging authority in the Church*) is the moſt certaine: wee may conclude that the beleife and aſſent thereto approaches the neareſt to *knowledge of ſence* that beleife poſſibly can do. But it is impoſſible, *ordinarily ſpeaking*, that it ſhould arrive to all the degrees of aſſurance that ſence *cum debitis circumſtantiis* may have; by which meanes it becomes *meritorious*, that is, capable of a reward, which, I conceive, *experiment all immediate knowledge* is not: And hereupon it was that our Saviour told *S. Thomas*, who would not give credit to any reports concerning his *Reſurrection* till his eyes ſaw him, and hands felt him, *Thoma quia me vidiſti, credidiſti &c. Thomas becauſe thou haſt ſeene mee thou haſt beleived, Bleſſed are thoſe which have not ſeene and yet have beleived.* But it may be obiected, if *manifeſt viſion* take away meritorioufneſſe by reaſon of ſuch an apparent certitude as inforces the underſtanding to aſſent: why ſhould *Faith* which

Ioh 20. 29.

Ob.

is, or may be built upon grounds demonſtrably certaine, though indeede not in the utmoſt degree of experimentall knowledge, have bleſſedneſſe annexed to it? I anſwer, the reaſon *Sol.* ſeemes to be, 1. Becauſe before a man arrive to an aſſurance in *Faith*, there is required a great exerciſe of his underſtanding to ſearch all the arguments conducing to a firme grounding of his beleife, which can not be done unleſſe there be in thoſe perſons inquiring ſome degree of *love* to the thinges inquired after, which travell proceeding from love is a thing proper to be rewarded. 2. Adde to this, that ſuch perſons after ſuch a love, and inquiry proceeding from that love, will be forced to ſubmitt and *captivate their underſtanding* to the beleife of many *myſteries* infinitely beyond the naturall capacity of their comprehenſions, a thing extreamely acceptable to God.

3. And this is the ſtate requiſite in Chriſtians eudued with abilities and learning in the Church, eſpecially the *teachers* and *governours*: And however it is moſt neceſſary in generall

for the ſettling of a Church that there ſhould be meanes of aſſurance of *Tradition* prærequired to ſupernaturall Faith, becauſe *diſcourſing* men, eſpecially if they be præpoſſeſſed with præiudice or a contrary beleife, would hardly or never be brought without it to captivate their underſtandings in ſuch a manner. But as for ſeely ignorant Chriſtians, to whom *God is pleaſed to give a certainty of adherence beyõd a certainty of evidence* (as *Mr. Chillingworth* ſayes) and who ſeeme rather to *beleive with their wills* then their *underſtandings*, an immediate and ſimple captivating of their mindes to Chriſtian Verities, without ſearching arguments of aſſurance, may be conceived acceptable to God, *ſuppoſing* notwithſtanding that they live in a *Church* where it may be made appeare that what they beleive is not a lye, nor a doubtfull truth, but on the contrary certaine and infallible. To which purpoſe *S. Auguſtin* ſayth, *As for the other rowte of common people, it is not the ſharpeneſſe of their underſtandings, but the ſimplicity of beleiving* *S. Aug. con. Ep. Fund. c. 4.*

that makes them ſecure. And againe, *If Chriſt be dead onely for thoſe who are enabled by a certaine comprehenſion to diſcerne theſe thinges, wee doe labour in the Church almoſt to no purpoſe.* And therefore the *Calviniſt Miniſters &c.* who profeſſe an undervalewing of *Tradition* in compariſon of *prætended inward revelations and aſſurances from God's Spiritt*, and who teach their followers to hate the very name of *Tradition*, *they* may doe well to conſider *what* will become of them and their faith of Scriptures in generall, when it ſhall be prooved againſt them; or when they ſhall beginne to doubt that ſuch prætentions are either apparently falſe, or at leaſt impoſſible to be prooved, or however no arguments at all to perſwade a third perſon.

Id Ep. 101.

4. Laſtly it is obſervable that ſuch *Traditions* as wee now ſpeake of, are alwayes capable of being prooved to be certaine, yet are evidently ſo the nearer they come to their founteine or times whence they take their originall: And therefore, for example, though at the beginning

the whole nation of the Iewes were eye-witneſſes of the ſtupendious manner of delivering *the law* in the wilderneſſe, yet their ſucceſſours immediately after that generation was dead, fell into Idolatry and infidelity: The reaſon whereof was, not becauſe they wanted meanes aſſuring themſelves of the *divine authority of their* law; and the curſes attending the breach of it: but becauſe for this there was requiſite ſome meditation and exerciſe of their underſtanding, and beſides, thoſe *curſes were* future, and therefore preſent temptations of fleshly and ſæcular luſtes preſently enioyed by them had ſo much power over them as to keepe them in negligence of buſying their underſtandings, and in a præſumption that thoſe curſes which were future might perhaps never happen, or not upon themſelves in perſon, or however by a repentance ſome time or other might be prævented. In like manner and upon the ſame groundes the *Chriſtians of the firſt times* were more holy, more unmoaved in their faith, more zealous for the

glory of God then in following ages: becauſe the groundes of aſſurance and other motives did more immediately, and ſo more ſtrongly, make an impreſſion upon their mindes. Notwithſtanding the faith and holineſſe of the times further diſtant from the Apoſtles (*cæteris paribus*) is perhaps more acceptable to God, and more meritorious, as having more of the will in it, as *our Saviour* implyes in the forecited ſpeech to S. *Thomas*.

CHAP. XLV.

Grounds prærequired to the Churches authority.

1. HAving shewed the certainty of Tradition in generall, and ſome ſeverall degrees of it, and withall the incomparable advantage which the *Church as a ſimple proponent* ha's to proove the certainty of her Tradition of thoſe doctrines which concerne the ſubſtance of Chriſtian Religion: In the next place I procee-

ded to make ſome nearer approaches to the conſideration of *the authority* which *Shee* challenges to herſelfe, and whereby *Shee* obliges all in her Communion to beleive, receive and embrace whatſoever *Shee* thus propoſeth, *that is*, to acknowledge the Verity and divine originall of all thoſe Chriſtian revelations depoſited in her handes, and ſeverall wayes both by orall inſtruction, practiſe or writing delivered by her to all Chriſtians, to be by them beleived practiſed and obeyed. The Church as a ſimple proponent onely tells us that ſuch doctrines, bookes and rites were anciently delivered *as divine*, and atteſted by divine miracles, beleived moſt aſſuredly to be ſuch by all Chriſtians: And in reſpect of this way of propoſing even her enemies may ioyne with her to confirme this Tradition: proofes thereof wee find in *Iewish* and *Heathen authours*: The *Iewes* all confeſſe that the Religion by *Chriſt* and his Apoſtles preached in the world was (at leaſt, prætended) to be of divine authority: that ſtrange wonders,

(prætended likewiſe to be wrought by a divine omnipotence) gave teſtimony hereto. But yet neither Iewes nor Heathens aſſent to what Chriſtians inferre from hence, namely that theſe were indeede *divine miracles*, and by conſequence the *doctrine* confirmed by them *divine* alſo.

2. This being ſo, the Church before shee can interpoſe and make uſe of her authority to oblige any to ſubmitt to the particular doctrines and practiſes by her propoſed, and by her likewiſe, where neede is, explained and interpreted, shee muſt give a firme unquæſtionable aſſurance of theſe two thinges. 1. That the Religion in groſſe (which Tradition on all hands agrees to have beene delivered) is divine, and hath beene more then ſufficiently prooved to be ſo. 2. That one of the ſpeciall doctrines of this Religion is her authority ſo farre extended. I ſay this aſſurance muſt be firme and unquæſtionable in both theſe pointes, for if it be only *probable*, though in never ſo high a degree I, was not able to comprehend how that

which

which is built upon ſuch a ground could be abſolutely firme and unquæſtionable.

3. To demonſtrate therefore the former point, viz. concerning our aſſurãce of the divine originall of Chriſtian Religion, I ſuppoſe this for a ground, *that from ſufficient principles, reaſon can conclude certainly and neceſſarily*: which not being to be denyed by reaſon, I adde, *that* the principles to be layd by *reaſon* as a ground of this our aſſurance are 1. the conſideration of what a nature thoſe *miracles* were, (which that they have beene wrought wee have from Traditiõ not onely aſſurance, but the higheſt degree of aſſurance that Tradition can almoſt afford.) 2. Of what a nature *Chriſtian Religion* (delivered by an æqually aſſured Tradition) is, for the confirmation whereof ſuch *miracles* were wrought. Theſe two principles as they give mutuall vertue each to other & both of thẽ together doe neceſſarily conclude all that wee deſire to demonſtrate, ſo they ought not eaſily be diſioyned: For *firſt*, ſome of

ſame effects which in Chriſtianity wee call true miracles, no doubt, have beene wrought in places where a falſe Religion hath beene profeſſed: and on the other ſide every Religion wherein there is no impiety is not neceſſarily to be eſteemed of divine originall. But when it can be demonſtrated that *true miracles* have beene wrought for the aſſerting of a Religion: and that that Religion teacheth ſupernaturall doctrines of *holineſſe, Piety, Juſtice &c. then* nothing can in reaſon be obiected againſt it.

1. 4. In the preſent caſe therefore 1. Concerning miracles wrought by Chriſt & his Apoſtles &c. (to the end that I may onely point at theſe things, ſince it is not my preſent purpoſe to ſpeake of this argument but onely as a preparation to my information concerning the *Churches authority* and *Reſolution of Faith*) wee may conſider as in this number *of miracles.* 1. *Prophecies in the Old Teſtament* brought to us by moſt aſſured Tradition, wherein wee find expreſſely foretold that the *Meſſiah*

should come before the Scepter was departed from Iudah, that is, before the particular commonwealth of the Iewes was destroyed: *that* he should teach a *new Covenant* to be *written not in Tables of Stone*, but *in the heartes of Gods people*: *that* he should confirme this Covenanant by the same *Miracles* which our *Saviour* actually wrought: *that* the *Gentiles* after the death and glorification of the Messiah should be received into this Covenant, and the Iewes for their infidelity reiected &c.

2. Stupendious miracles apparently wrought by Christ and his Apostles: to which, because they were but a few persons, and therefore least the narrownesse of the scene should præiudice their authority, wee may adde a continuance of the like miracles performed by the successours of the Apostles in all the partes of the *Roman Empire*, and by a world of persons learned and unlearned, men and woemen &c. None of which could have beene performed by any inferiour naturall agēt know'n of us, and therefore either by God himselfe immediately, or

by good supernaturall spirits at leaſt.

2. 5. In the ſecond place for the *doctrines* and *præcepts of Chriſtianity* the *former* are indeede many of them above the reach of naturall reaſon, but not directly againſt it, conducing very much to the glory of the divine incomprehenſible Maieſty: and *the latter* directing mankind in the moſt perfect manner imaginable to glorify God, to renounce, defy and contemne wicked Spirits, teaching men to performe all duties of iuſtice and charity to all manner of perſons reſpectively, to præſerve peace and tranquillity in the world, and laſtly to perfectionate every ſingle perſon in ſobriety, chaſtity &c. after a manner more then humane: ſo that if man be capable of being elevated to a felicity beyond nature, this is the onely Religion worthy to bring him to it.

6. From theſe principles reaſon may conclude moſt aſſuredly 1. *That* ſuch miracles were certainly wrought, many of them, immediately by an omnipotent power: and the reſt at leaſt

by *good Angells* as Gods miniſters, ſince it is impoſſible that *wicked Spirits* ſhould be willing to ſtreine themſelves ſo farre on purpoſe to teach mankind to love and glorify God ſo hated by *them*, to encourage them in the learning and practiſe of vertue and holineſſe, and, in a word, to induce them to hate, renounce and deſtroy the Kingdome of *Beelzebub* the *Prince of Devills*. 2. *That ſuch a Religion* which moſt aſſuredly ha's beene atteſted by *ſuch miracles* is moſt true. 3. *That* by conſequence, ſince this Religion expreſſely ſayes ſo, it is moſt neceſſarily to be embraced, being propoſed by ſuch a *witneſſe* and *proponent* as God in that Religion has declared to have received cōmiſſion frō *him*, and authority for that purpoſe, And this *Proponent* is (as after the ſpending of many thoughts and much time before I could free my ſelfe from many præiudices and misinformations cauſed by education &c. by the goodneſſe and mercy of God I came at laſt evidently to perceive to be) the *preſent Catholique Church*.

CHAP. XLVI.

Proofes out of Scripture &c. for the Churches authority.

1. THe ſpeciall *groundes* from whence to mine owne full ſatisfaction I collected this aſſurance *that the Church alone was that divinely authoriſed proponent from whom I was to receive divine Revelations, and theſe in the ſence that shee received and propoſeth them*; as likewiſe the method and manner according to which, as diſtinctly as I could, I firſt gave an account to mine owne underſtanding, andnow to others, were as followeth.

See Act. xx. 20. 27. 2. It having beene before declared, and conformably teſtifyed by all kindes of *ancient* Eccleſiaſticall writers 1. *That the doctrines and formes of practiſe of Chriſtian Religion were by the Apoſtles with great care and aſſiduous inculcations firmely ſettled in all Churches by them founded and eſtabliſhed*: to which forme other Churches by *their*

ſucceſſours converted generally conformed themſelves, as *Tertullian* ſaith, *The Apoſtles founded Churches in every Citty, from the which* (Churches) *other Churches afterward did borrow the faith delivered and the ſeedes of doctrine* Tert de Præſcr.

2. *That* Religiõ was thus ſettled cheifely, and indeede onely, *by Tradition*, the bookes of Scripture having beene written onely occaſionally, And though *they* comprehend in generall the principall pointes of Chriſtianity, yet it is very breifely, obſcurely, with ſeeming contradictions, and diſperſedly, whereupon it is that *they* doe often referre us to the profeſſion and practiſe of the Church. Hence in evidence of reaſon it will follow, *that* he that would informe himſelfe of Chriſtian Religion muſt have recourſe thither where it ha's beene depoſited, and that not ſimply in wordes, but withall the ſence of thoſe wordes, and the very life of them in practiſe: and this *depoſitary* is by all acknowledged more or leſſe, to be the Catholique Church: For even thoſe who make it a part of their Religion to oppoſe the

authority of the Catholique Church, yet acknowledge that they have received the Scripture (*that is*, all the Religion which they have) from her, and her authority.

3. Hence it will follow, *that* that man that should either looke for Christian Religion where it is not, *or* expect to find it intire where there was no intention to include it in it's whole latitude, *or* hope to assure himselfe of the cleare sence of it where it is sett downe often obscurely, almost every where obnoxious to variety of interpretations, would certainly not follow the conduct of his reason.

4. Nothwithstanding if the imputation of *unreasonablenesse* were the onely effect of such an indiscreete way of information, there is no proud man (and *pride*, or impatience to submitt to authority *is the roote of all heresy and Schisme*) but would easily perswade himselfe to despise such an imputation: yea *hee* would take a pleasure in opposing himselfe and his owne reason single not onely to one, but many ages of men that should thinke it more

reaſonable to relye upon authority for that, which can not beleived but upon the onely motive of authority. There is therefore another effect farre more conſiderable then point of reputation, which is the utmoſt danger of æternall perdition in renouncing *one maine doctrinall foundation of Chriſtian faith, which is the authority of the one, holy, Caiholique Church of Chriſt:* which authority conſiſts not onely in delivering bookes of Scripture, or traditionary doctrines, but in obliging all men to unity both in faith and love, which is impoſſible to be had except all men be obliged to that ſence and interpretation which *shee* propoſeth as received by her from the ſame authority from which *shee* received the bookes or doctrines themſelves.

5. *A doctrine* this is the moſt expreſſe in *Scriptures*, the moſt conſtantly aſſerted by *Fathers*, the onely buſineſſe of *all Councells*, the moſt freely without any contradiction embraced by *all Chriſtians* before theſe times (excepting onely *thoſe* which even the *Sectaries* of theſe times will call *here-*

tiques or Schismatiques) and in these times by all that enioy the name of *Catholiques*: in a word, *a doctrine* this is beyond all other *traditionary doctrines* propagated from the Apostles to these times with the fullest universall consent of all Catholiques in all places, and of all times, of any one point in Christian Religion, or any one booke of Scripture.

6. Among proofes out of Scripture wee will beginne with the Old Testament (concerning which *S. Augustin* professeth that the *Prophets* foretold more oftē, and more plainely of the *Catholique Church* then of *Christ* himselfe, and the reason, he sayes, was becaus many *hæretiques* would arise that would perhaps spare the person of Christ, but none could be a hæretique without withdrawing himselfe from the authority and unity of the Church. Now the particular *Texts* which especially *S. Augustin* makes use of to assert the Churches authority are these, *In the last dayes the mountaine of the Lord shall be on the top of all mountaines, and all hills shall flow unto her.*

S. Aug in Psal. 36. 2.

Isac. 2.

And *Shee ſhall iudge every tõgue that reſiſts her in iudgement.* And, *Kings ſhall walke in the light of the Church and people in the ſplendour of her Eaſt.* Againe, *That every Kingdome and nation which doth not ſerve her ſhall perish.* That of the Kingly Prophet *David, Glorious thinges are ſpoken of thee thou Citty of God.* That of the Canticles, *Thou art faire, and there is no ſpott in shee.* And that of the Prophet *Ezechiel, Thou ſhalt no more be called forſaken.*

Is. 54. c. 60. id. ibid. Pſal. 86. Cant. 4. Ezech 37

7. Proofes out of the New Teſtament are, *Behold I am with you alwayes to the end of the world.* (upon which *S. Auguſtin* thus inferres, *The Church ſhall be here unto the end of the world. For if it ſhall not be here unto the end of the world, to whom was it that our Lord ſayd, Behold I am with you alwayes unto the end of the world? And what was the reaſon that it was neceſſary that there ſhould be ſuch ſpeeches in the Scripture? Becauſe there would in times to come ariſe enemies of the Chriſtian Faith, which would ſay, Chriſtians will continue for a certaine ſpace, after that they*

Mat. 28. S. Aug. in Pſal 70. & id in Pſal. 10.

will vanish, and idols shall returne: that shall returne which was before.)

Math. 6. Againe, Thou art Peter and upon this rock will I build my Church, and the gates of Hell shall not prevayle against

Ioh. 14. it, Aand againe, The Spirit of truth shall remaine with you for ever. And againe, Let both grow together unto the

Math. 18. harvest. And againe, If any man will not heare the Church, let him bee to thee as a Heathen and a Publican. (Vpon

S. Aug. l. 7. de Bapt. which S. Augustin thus descants, The which house likewise hath received the keyes, and a power of loosing and binding. Who soever shall contemne this house reproving and correcting him, Let him be, saith he, unto thee as a Heathen and a Publican.) And lastly, The

1. Tim. 4. Church, which is the pillar and ground of truth.

CHAP. XLVII.

The validity of ſuch Texts &c.

1. VPon theſe and other ſuch Texts of Scripture ioynd with Tradition and uninterrupted practiſe, the *ancient Church* grounded her authority; the *ancient Councells* their power of *anathematizing* all gainſayers, and the *ancient Fathers* all their arguments and diſcourſes againſt all ſortes of Hæretiques: Arguing thus, *That* if the promiſes of Chriſt were true *that his Church* should cõtinue for ever, and ſo continue as that *shee* should *alwayes bee preſerved in all truth*, ſo that the gates of Hell should never prevayle againſt her; *then* whatſoever *hæretiques* oppoſed, or ſchiſmatiques ſeparated themſelves frõ the preſent Church either gave Chriſt the lye, or acknowledged themſelves to be a congregation exempted from theſe promiſes; *concluding* that noe prætence could be ſufficiẽt to warrant any mã at any time to ſeparate from the Church, to which ſuch promiſes have beene made.

Theod Hiſt. Eccl. l. 1. c. 4. Hence that great *Alexander Biſhop of Alexandria*, *Wee acknowledge one onely Church Catholique and Apoſtolique, the which as ſhee can never be rooted out although the whole world ſhould attempt to fight againſt her, ſo ſhee ſurmounts and diſſipates all the impious aſſaults of Haretiques.* Hence likewiſe *S. Athanaſius*, *The Church is invincible although Hell it ſelfe ſhould oppoſe her.* Hence laſtly *Theophilus*, *God at all times affordes the ſame grace unto his Church, namely that the body ſhould be praſerved entire, and that the poyſons of hæreticall doctrines ſhould have no power over her.*

vid. S. Hierom. Ep 67.

2. Now if theſe *promiſes of Chriſt* be not both *infallible*, and likewiſe *abſolute*: and unleſſe the *Church* to which ſuch promiſes belong be not onely *viſible*, but by the weakeſt underſtandings diſcernable from all other *factiõs* and congregations: and laſtly, unleſſe upon the ſame grounds that *all the Fathers* tooke advantage from ſuch promiſes to condemne all *ſchiſmes* and *hæreſies* againſt the *Catholique Church of their times*, all *ſucceeding Catholiques*

might which as much reaſon and iuſtice from the ſame promiſes conclude as efficaciouſly againſt all following hæreſies and ſchiſmes; Whatſoever hath beene ſayd by all theſe Fathers, eſpecially the Writings of *S. Auguſtin* againſt the Donatiſts will proove to be he moſt foolish, impertinent, iugling diſcourſes that ever were: yea that were too mild a cenſure: I should ſay, the moſt blaſphemous and pernicious to Chriſtianity: For by aſcribing *to the preſent Church* reſpectively ſuch *ſanctity, authority*, and *indefectibility*, if ſuch titles could not be warranted from *Scripture* and *Tradition*, all poſſible meanes of taking away ſcandalls and errours among Chriſtians would be utterly boſt; it would be unlawfull for any men to preach truth and piety, or reforme vice: in a word, that feareſull comminatory *curſe* in the Revelation would be converted into an *Euangelicall præcept, Qui nocet, noceat adhuc, & qui in ſordibus eſt, ſordeſcat adhuc. Let him that doth miſchiefe, proceede to doe more miſchiefe ſtill, and let him that is filthy be filthy ſtill.* I might adde, *Et qui in-*

Apoc. 22

credulus est, incredulus maneat. Let him that is a disbeleiver, take care that he continue a disbeleiver still, for whosoever reformes these thinges are *Hæretiques* and *Schismatiques.*

3. But such promises are too expresse in Scripture, the *Tradition* of them too constant and universall, the *Fathers* too good Christians to leave any suspicion in mens mindes that *they* should either lightly, imprudently or wickedly make use of arguments to destroy *heresies*, which in future times would be as proper, yea farre more efficacious to destroy *truth*. Therfore *if all antiquity* conspired to argue *thus*, *Christ* has expressely promised and foretold that his *Church* shall be *as a Citty sett upon the top of a Hill*, and that *hee* by his Spiritt will *be with this his Church to the end of the world*, in which Church notwithstanding there shall be a mixture of *good* and *bad* till the day of iudgement, but however the *Church* it selfe is *without spott or wrinckle*: Therefore it is a blasphemy in *you Manichaans*, *Donatists*, *Pelagians* &c. to say the Church of Christ

was perished or inuisible or a harlot, till *you* reuived, reformed and purifyed it: I say, if the Fathers had reason from such promises to argue thus in the second, third, and fowrth *centuries*, *their successours* had as good reason to make the same deductions from the same principles in the fift and sixth *ages*, and so downeward till these very times. For, as *Christ is the same yesterday and to day and for ever*, so likewise are his *promises*, and by consequence so likewise is his *Church* since *heo* ha's engaged his omnipotence to make good such his promises to his Church untill the worlds end.

4. If not: *Let those* that forbid such a method of arguing, name how long a time and how farre are those *promises* to be extended: *Let* them name the Climacterical yeare when the effect of them is to cease: or what constellation ha's overruled the operation of Gods holy Spirit: to conclude, *let* them give some reason why the *Donatists*, who though in all pointes of Christian doctrine *they* agreed with the Catholique Church, yet because,

for I know not what prætended *misdemeanour* of *one Bishop*, they separated from his *Communion*, and afterward from all those that communicated with *him*, that is, the *whole Church*, are therefore so highly condemned by the *Fathers* for this their Schisme, that they professed the same heaven could not hold them both, yea that *Martyrdome* it selfe could not blott out that crime: What priviledge can all those *Sects of this age* alledge for themselves that the same arguments and iudgements of the *Fathers* should not be applyed to *them*, *who* to their Schisme from Charity have added a division from, and contradiction to not only the Catholique Church, but all manner of Congregations præexistent in so many points of doctrine and faith of so high importance?

5. I confesse I could not imagine what could be opposed to this: and therefore I could not but conclude that the *ancient Fathers Logicke* was concluding: yea that such unanswerable *arguments* of theirs were powerfull *meanes* præordeined by *Christ* for

the accomplishing of his good promiſes to his Church: inaſmuch as by them the *gates of Hell*, that is (as ſeverall Fathers expound) *hæreſies* have beene ſo farre from prævayling againſt the Church, that *they* are utterly vanished, and the *Church* built upon that *rock* which gave *Peter* that his new name, continues firme and unmoovable, and, no doubt, will doe ſo to the end of the world, whatſoever engines of cunning, malice or rebellion the Calviniſts and other bloody Sects doe raiſe againſt *it*, to batter it with greater violence then ever before.

6. I am the more confirmed in ioyning thus with the Fathers, becauſe I perceive that they yea that one ſingle *Father of the firſt magnitude* (S. Auguſtin) has already anſweared all the moſt conſiderable arguments which the *Proteſtants* of theſe times are forced to borrow of *their Fathers the Donatiſts &c.* to deſtroy the authority of the Church: *Hee* ha's already cleared the obiection from the example of the *Iewish* Church reduced to ſuch

an almost-invisible estate that there were left no more then *seaven thousand men* (and those hidden) *which had not bowed the knee to Baal*. and from that speech, *When the sonne of man comes, shall hee find faith upon earth?* and, *Come out of Babylon my people*, and from the example of that great Eccliplse in the Catholique Church during the *interregnum* of Arianisme.

S. Aug. collat. post. con. Don. cap. 20. id. l 8. quæst. qu. 61. id de Un. Eccl S. Hier. con. Lu. cif. S. Aug. Ep. 48.

CHAP. XLVIII.

The Obiection from the overflowing of Arianisme in the Church, answered.

Mr. Chillingworth's obiection, That Christ promises are conditionall, answered.

1. THis *last obiection* concerning Arianisme, because even *the-new-English-Protestants* thinke they have great advantage from it, I am not in so much haste to draw towards an end of this conclusion, but I can be

cõtent to ſett downe *S. Auguſtin's* anſwer to it, with a short appendix. It ſeemes the *Donatiſts* tooke advantage from ſome hyperbolicall lãguage of *S. Hilary* concerning the great deluge of *Arianiſme* upon the Church, to enervate the promiſes of *Chriſt* concerning the extenſion and duration of it. To this S. *Auguſtin* thus anſwers, *That time concerning which Hilary wrote was ſuch, that thou haſt thought that thou mightſt privily aſſault ſuch a number of divine teſtimonies, as if the Church were perished out of the world &c. Hilary therefore either blames onely the tares which were in the ten Aſian Provinces, and not the wheate: or hee thought fitt therefore the more proffitably by how much the more vehemently to blame the wheate, which by ſome default was in danger. For even the Canonicall Scriptures have this couſtome in reprehenſions, that the word ſeemes to be addreſſed to all, when it reaches home onely to ſome few.* S. Aug. Ep. 48.

3. For confirmation of this anſwer of S. Auguſtin it may be obſerved, 1. *That* the violent brunt of that *Per-*

secution of the *Catholiques* by the *Arians* lasted scarce *fower yeares*, namely from the *Councell of Ariminum* to the death of the *Emperour* Constantius. 2. That during that time the *Westerne Churches* felt little change by that *Persecution*. 3. That those who subscribed the cunningly-contrived *Creede* at *Ariminum* did not thereby intend to præiudice the *faith* of the *Councell of Nicée*, since the *new Creede* was capable of a Catholique sence. 4. That even in the *East* very many glorious Catholique Bishops survived the fury of the Arians. 5. That the succession of Catholique Bishops was so farre from being interrupted thereby, that *S. Hierome*, who lived neare those times, professeth that in his dayes there was not one Bishop in the *Catholique Church* that was not a legitimate successour of those *glorious Prelates* of the *Councell of Nicée*. From all which considerations wee may rationally collect that *our* Lord in this example gave a warning to the *Rulers of his Church* to be vigilant to prævent the like dangerous *Hæreses* for the future;

but withall to be confident in his *promiſes*, ſince *hee* had beene ſo carefull to performe them, that when *hæreſy* had all imaginable advãtages, yet *hee* provided ſo for his Church by putting a quicke end to thoſe tentations, that the ſucceſſion of lawfull Bishops was not at all interrupted by them.

3. Beſide theſe, *Mr. Chillingworth* produceth an engine (his freindes know frõ what *forge*) to invalidate, as he beleived, all mãner of advantage which *Catholiques* reape from the *promiſes of Chriſt* concerning a perpetuall ſucceſſion of his Church, by ſaying *that thoſe Promiſes are onely conditionall*, viz. If Chriſtians would make uſe of and improove thoſe meanes that Chriſt had left for the propagation of his Church: otherwiſe not. *Ob.*

4. But hereto the *anſwer* is very ready, For 1. all that is alledged is ſpoken meerely *gratis*, there being no warrant from any circumſtance in thoſe *Textes*, wherein, ſuch promiſes are conteined, for ſuch an interpretation: and therefore when *plaine Textes* *Sol.*

are, and have beene interpreted in a *ſence abſolute* by all Catholiques of all times, a new, unneceſſary interpretation will certainely find no entertaiment with any unleſſe it be *ſuch as make antiquity a præiudice to truth.* 2. *Mr. Chillingworth* applyes this interpretation to future times onely, not to paſſed or preſent; So that thereby it ſhakes onely *our hope* for ſucceeding times, not *our faith* for the paſſed or preſent: and therefore it is not availeable in the diſpute in hand concerning the *Roman Catholique Church*, which all *English Proteſtants* acknowledge to be a *true Church of Chriſt*, defective in no neceſſary truths, all the fault being *her ſuperabundance.*

5. And for this reaſon it was that generally *hee* was blamed, and *I myſelfe* have often taxed *him* for ſerving himſelfe of ſo ſcandalous, and, as wee thought, ſo uſeleſſe an interpretation But upon more ſerious conſideration. I iudged not *him* unreaſonable for it, but *myſelfe* and others not quick ſighted enough to perceive the neceſſity *hee* had (though he never diſcovered himſelfe

himselfe plainely to any man, as farre as I know) to make use of so desperate *a glosse*: For doubtlesse *hee* saw clearely that if there were such *absolute Promises* of *indefectibility* and *divine assistance to the Catholique Church*, none could with any iustice challenge them but the *Roman Church*, since *shee* onely appropriates them to her present Communion, *all* others laying downe their *claime*. The speciall allegations which *shee* may produce to proove her selfe in a speciall manner interessed in these promises I shall take notice of in the last Conclusion. Lastly *S. Augustin* will afford us a satisfactory answer, who to the like obiection of the *Donatists* (viz. *Men would not persevere and therfore Christian Religion hath fayled out of all nations except onely the party of Donatus*:) answers thus, *As if the Holy Ghost was ignorant what would be the future wills of men, which yet foreseeing notwithstanding foretold that the Church of Christ should endure for ever.* *S. Aug. de Unit. Eccl. c. 12.*

CHAP. XLIX.

The generall ground of the Churches authority, viz. *Christs promises.*
The severall subiects and Acts thereof.

1. TO returne therefore to the *authority of the present Catholique Church*, by vertue of which *shee* obligeth all men in her Communion not onely to receive the Scriptures from *her as a depositary* of them, but the true interpretation likewise of them præserved by her, together with all other Traditions, as much as concernes the substance of Christian Religion: This *authority* seemes to be grounded especially upon the promise of *indefectibility*: an *indefectibility*, I meane, of *the Church considered as one body* composed of partes *ruling* and *obeying*, teachers and persons instructed, as *S. Paul* describes the Church as it is to continue to *the perfecting of the Saints*: Not as *Mr. Chillingworth*, who

Eph 4.

would make our Saviours meaning to be no more but *that* till his second coming his Gospell should not be so utterly rooted out of the world, but that some where or other there should be some that should professe it.

2. By vertue of this promise, the *Church* is assured 1. not to be deprived neither of any *necessary truthes*, nor of *lawfull Pastours* to teach those necessary truthes: when I say *necessary*, I meane *not absolutely necessary* to every single person, considered in any circumstance, exigence or extremity (as *Mr. Chilling worth* and *Doctour Potter* &c. through their whole bookes understand it, whether mistaking *their adversaries*, or no, I thought it unnecessary to trouble my selfe to examine; but I am sure without any præiudice to the established doctrine of the Church, which remaines untouched though all the inferences which they would make from such a notion of the word *necessary* were allowed them) But I meane *truthes necessary* to the constitution of a glorious *visible Church*, which must be furnished with

with a world of *doctrines* and *orders*, which to all single persons are farre from being necessary to be beleived or known, much lesse to persons wanting abilities or meanes or time to be instructed. 2. *Shee* is secured from Schisme or Hæresy: for remaining to the worldes end *one, holy, Catholique Church* (as wee professe in the *Creede*) how can shee be divided from herselfe either in faith or Charity? For unlesse all *Bishops* in *Councells Oecumenicall*, and indeede *all Christians* should conspire to renounce that truth to day which they beleived yesterday, how can novelty or hæresy enter universally into the Church, under the notion of Tradition?

3. Concerning the *subiect* of this *authority*, the *principall subiect* are indeede the *Governours* and *Pastours of the Church*, with whom *Christ* hath promised that *hee* will be to the end of the world: But the *adæquate subiect* are all *Catholique Christians*, as well *instructers* as *instructed*: since Tradition is continned by them both, shining in

the doctrines taught and received, in Devotions exercised, and in outward practises and ceræmonies celebrated by all Christians.

4. Now of this authority of the Church there are, generally speaking, *two acts*, 1. *an obligation* lying upon all Christians to acknowledge *that doctrine* to be true and necessarily to be beleived, and *those practises* necessarily to be conformed to, which are taught and received by the *whole Church*: and all this upon penalty of being accounted *hæretiques*, that is, no members of the Church, and therefore by consequence divided from *Christ the head* of the Church, which inspires life into it here, and will glorify it hereafter. 2. A *coercion*, or infliction of spirituall penalties and censures, as *suspensions*, *deprivations*, *excommunications &c.* on those that persist stubbornely in opposing those truthes or practises. And this belonges to the *Teachers* and *Governours* of the Church, more or lesse according to their severall qualities: For every *Parish Preist* ha's some degree of this

coercive power over his flock: every *Bishop* over both Preistes and severall congregations within his Dioceſe ha's more: every *Metropolitan*, a yet larger power: A *Provinciall Synod* above a ſingle Bishop or Metropolitan &c. And in concluſion, the *ſupreme Eccleſiaſticall tribunall* is a *Synod Oecumenicall* lawfully called, confirmed, and, *ſome adde*, univerſally received: from which there is no appealing: for if there were, all authority would be vaine, enioying the name, but without any effect, or uſe at all, as shall be shewed hereafter.

5. Concerning the *former act of Eccleſiaſticall authority*, (viz. an obligation lying upon all Chriſtians under paine of Hæreſy to receive the doctrines and practiſes of the univerſall Church) that it is in the Church antecedently to a *generall Councell*, appeares by this, namely, *that* there were in the Church very many *hæreſies* taken notice of, acknowledged for ſuch by all Catholiques, and diſſipated before any *generall Councell* had beene called, as the *Eccleſiaſticall hi-*

ſtory and *S. Epiphanius* will aſſure us. And this is grounded 1. *vpon euident reaſon*, for what is *Hæreſy* (αἵρεσις) but a relinquishing of a former receiued opinion or practiſe, and the *choice* of a particular new one? an act this is which implyes an extreame contempt of the whole myſticall body of Chriſt, and a præferring ones owne ſingle iudgement or willfulneſſe before whatſoever elſe is prudent or ſacred in the world. 2. *vpon expreſſe Scripture*, for *S. Paul* commands the *Theſſalonians*, and *S. Iohn* all Chriſtians to abſteine from the converſation of, and not ſo much as to bidd *God ſpeede* to all *diſordinate walkers* ſwerving from the *rule* eſtabliſhed, and all introducers of novelties in the Church: Yea *S. Paul* ſayes that an *Hæretique* even before the Bishops cenſure *is* (αὐτοκατάκριτος) *condemned by himſelfe*, that is (as ſeverall Fathers expound it) voluntarily and by himſelfe *ſeparated* from the body of the faithfull; ſo that the ſolemne excommunication of the Bishop againſt him may ſeeme to be onely a ratifying of

that mans censure against himselfe: For I conceive it can hardly be affirmed of all *Hæretiques* in generall that they are (αὐτοκατακριτοι) *selfe-condemned*, that is, beleiving and maintaining errours against their owne conscience and knowledge.

6. Now this *authority residing in the whole body of the* Catholique *Church* (I must adde, *of the present* Catholique *Church*) ha's beene in all times præserved so inviolable, that besides the fore-cited testimonies of the *Fathers*, *this observation* will sufficiently iustify it, viz. *That there was never in any age of the* Church (as farre as I have beene able to informe my selfe) *any one single person esteemed a* Catholique *that ever either spoke against, or in the least degree censured, or seemed to render suspicious any doctrine or practise universally beleived or received by the* Catholique Church *during the time that he lived.* Many Fathers have beene very bold and eager against abuses and errours *particular*, some of them perhaps too largely dispersed: But never any of them, whether private person

or Governour, learned or unlearned, *taxed the Church* either of *errour* in doctrine, or of *superstition*, profaneneſſe or any other enormity in practiſe: Many of them have earneſtly called for a *free Councell* to reforme particular diſorders and errours in the lives and writinges of both Cleargy and Laity (ſometimes not ſparing *Popes* themſelves) but never to have the Church it ſelfe to alter any of her doctrines, or to change any of *her* practiſes upon prætence that they were condemnable.

7. I know the ſeverall *Sectaries* of this preſent age are in this occaſion alwayes ready to obiect the onely one blameable action of that glorious *Father* and *Martyr S. Cyprian*, I meane *his* conteſtation with the Pope, and oppoſition to the generall Apoſtolique Tradition and practiſe of the Church in *non-rebaptization of Haretiques. They* neglect, forgett, and by their practiſes condemne that moſt *Chriſtian Spiritt of vnity and charity* which shone in *him* toward thoſe that differed from him in this point, and *Ob.*

(as if *his* errour had beene his onely vertue) acknowledge *him* onely an example to be imitated in his fault:

Sol. Not considering what probable excuses there are to qualify that single fault of his, to which qualifications *they* in none of their so many rebellions can prætend to. as 1. *That* the generall practise of the Church against him did not appeare to *him* so evident but that *hee* could alledge examples not onely of the African Churches, but severall in the East likewise, as *Cappadocia*, *Phrygia* &c. as *hee* was informed by *Firmilianus* in his Epistle to him. 2. *That* hee himselfe begun not this novelty, but could iustify the Tradition of it for severall successions, at least as high as the times of *Agrippinus* one of his Prædecessours. 3. *That* no *generall Councell* had determined any thing against him. Yea *S. Augustin* (before quoted) confidently professeth that if *S. Cyprian* had survived to the time of the Councell of Nicée he would no doubt have relinquished his opinion, and submitted to the Councell.

8 By this obiection borrowed from ancient Hæretiques it appeares that as in *the Catholique Church* there is a Tradition and ſucceſſion of *truth, ſo in hæreſies* likewiſe of errour, the later Hæretiques borrowing from their Prædeceſſours (though not Prædeceſſours in their particular opinions) the ſame arguments and prætences that formerly have beene without ſucceſſe made uſe of againſt the Catholique Church: ſo zealous doe ſuch men ſhew themſelves to uſe all endeavours to renounce that precious *legacy* of *vnity* and peace which *our Saviour*, ready to relinquish the world, ſo tenderly bequeathed to his Church.

9. Then for the *ſecond act of Eccleſiaſticall authority*, viz *a power coercive and iudiciary reſiding in the* Church-*gouernours reſpectively, and ſupremely in generall Councells*: *this authority* the primitive times and all ages ever ſince have acknowledged to be grounded upon the inſtitution and promiſes of Chriſt, and practiſe of the Apoſtles mentioned expreſſly in Scripture, and *Act. 15.* delivered likewiſe by univerſall Tra-

dition both orall and practicall, v. g. *Tell the Church, and if hee will not &c.* And, *Whereſoever two or three are gathered together in my name, I am in the midſt of them.* And, *The Apoſtles and Elders were gathered together to conſider about this matter* (viz. in the firſt generall Councell concerning the Controverſy about Moſes his law &c.)

10. And here likewiſe may be verified a like obſervation to the former, viz. *That never any one of the Fathers of the Church did ever cenſure, much leſſe contradict or diſobey the decisions, orders or decrees of any legitimate Councell in their owne or former times.* Yea I thinke I may hereto adde ſomething to the utter ſhame and confuſion of the contrivers and propugnatours of the late *Hareſies* and *Schiſmes*, viz. *That though moſt of the Ancient Haretiques after a Councell had condemned their opinions did indeede refuſe to ſubmitt to their owne condemnation: Yet, I thinke, there cannot be found in Antiquity the example of one Haretique that ever beganne to publish a Hareſy againſt any doctrine that had for-

meerly beene declared by a generall Councell. Such a ſupereminent degree of Rebellion wee muſt acknowledge to be due, and to be appropriated to Luther, Calvin &c. viz. *to tread under foote all kind of Eccleſiaſticall authority not onely of the preſent, but all former times likewiſe.*

11. I ſhall deferre the conſideration how admirable and onely-effectuall a *meanes of unity* among Chriſtians is the *authority of the preſent Church*, and reverence of *generall Councells*, ſo unanimouſly acknowledged by all the ancient Worthies, Fathers, Doctours & Martyrs: inſomuch as that the more eminent in learning and ſanctity that any of them have beene, the more earneſt Champions have they beene of the Churches authority. *Vincen. Lerin.* But the proper ſeaſon to enlarge my ſelfe upon this ſubiect will bee when I have taken into conſideration the contradictory doctrine of Proteſtants concerning power *of interpreting Scriptures*, and *iudging conuerſes*.

CHAP. L.

Authority of the Christian Church compared with that of the Iewish.

1. BEfore I leave this argument of the grounds of the Churches authority (and the foundation thereof, viz. Christ's promises of *indefectibility &c.*) because obiections against it are frequently taken out of the *Old Testament*, namely from a comparison with the *Iewish Church*, which though it enioyed great promises, did notwithstanding fall into a generall corruptiõ *both in faith and manners*: It will not be amisse to sett downe for what reasons I rested satisfyed that none of those arguments ought to have any effect upon mee to shake my acknowledgement of the authority of the Christian Church so unalterably grounded, and so universally submitted to.

Ob.

Sol.

2. The first reason was, because

I.

the *Iewish Church* had not ſuch promiſes of *indefectibility* and ſecurity from *hæreſies*, as the *Chriſtian* Church apparently ha's. It is true, the *Patriarch Iacob* prophecied that *the Scepter ſhould not depart from Iudah, nor a Lawgiver from betweene his knees till Shiloh came.* But this promiſe, I aſſured my ſelfe, reſpected onely the outward policy of the *Iewish nation*, which was to remaine in a diſtinct goverment, not ſwallowed up by other goverments, but openly governed by its owne lawes as a commonwealth plainely diſtinguishable from others till the coming of the *Meſſiah*. Gen. 49.

2. They were not furnished with thoſe meanes of preventing and condemning of Hæreſies, that the *Chriſtian Church* enioyeth. For the underſtanding whereof, I conceived that the *Civill* and *Eccleſiaſticall law of Moyſes* was to be conſidered in two reſpects, *firſt* in the plaine litterall ſence, and ſo it differed not much from the lawes of other kingdomes, *the end* thereof being *worldly happineſſe*, which is onely in expreſſe wordes pro-

poſed in that law. *Secondly* in a ſpiri-
tuall, allegoricall and typicall ſence,
and ſo it had immediate influence
upon the conſcience and inward acts
of the ſoule, which latter ſence was
taken notice of onely by extraordina-
ry perſons, *as Prophets &c.* Now for
the *execution* of this law in the litterall
outward ſence and notion of it, God
left ſufficient authority in the Preiſts
and other Magiſtrates, threatning eve-
ry one with death that oppoſed their
ſentences and decrees: And for the ex-
plication of any emergent difficulties
God left the *Sanedrim* together with a
ſucceſſion of Scribes, *from whoſe lippes*
the people were ordinarily *to ſeeke*
knowledge: Inſomuch as *our Saviour*
Math. 23. ſpeaking of ſuch *Scribes* ſayes, *They*
ſitt in Moyſes his Chaire, whatſoever
they command you to obſerve, obſerve
and doe it: But if wee obſerve the de-
pendance and limitation of that
ſpeech, the meaning will appeare to
bee, *that* for the outward practiſes of
Moyſes his law the Iewes were to ſub-
mitt themſelves to the eſtabliſhed au-
thority, yea even when *they* interpre-

ted that law to the peoples diſadvantage, as they did in the caſe of *tythes* mentioned by our Saviour in conſequence of the former ſpeech, including herbes, as *mint*, *commyn* &c. among the Species tythable, which Moyſes his law did not expreſſe, nor neceſſarily imply.

3. *Such authority* the *Preiſts*, *Scribes* and *Phariſees* had to explaine the Præcepts of his law for outward practiſe: But as for *ſpirituall pointes of beleife*, *Prophecies* or internall ſanctity, it does not appeare that they much meddled with them, not one deciſion of the *Sanedrim* can be produced concerning ſuch matters. Indeede who should be the interpreter of ſuch doctrines? There were among them two principall factions, the *firſt* of the Nobility, that is, Preiſtes, and thoſe were generally *Sadducees*, as Ioſephus informes us: *the other* that popular faction of the *Phariſees*: Now I ſuppoſe the *Sadducees* who denyed the immortallity of the ſoule, the exiſtence of Angells &c. were very incompetent Iudges in ſpirituall matters, and yet

the authority was principally in their hãdes: As for the *Pharisees* they were the more *orthodoxe* of the two, but wãted authority. And to shew that neither party prætended that pointes of such a nature were within their cognizance, it is obsservable that neither of thẽ extended their power to the condemnation or excommunication of the other for such differences; for for such trifles as heaven or hell &c. they gave free liberty of conscience to every one to beleive what and how much any man thought fitt. Therefore surely our Saviour never intended to extend the forecited Text to such decisions of the Scribes: For then the people had beene obliged to have submitted to that decree of theirs, viz. that *he should be excommudicated that confessed Christ to have beene the Messiah.* Which *decree* of theirs, though it seemes to be about a principall *point of Faith*, yet the ground of making *it* was not to determine pointes of that nature: but becausse they beleived, or at leaſt sayd that they beleived that *our Saviours* designe had beene *to destroy the law of*

Moyses and the *Temple*, and all the rites which Moyses gave to the Iewes, therefore as externall Magistrates they provided by such a decree against sedition and Rebellion.

CHAP. LI.

Enquiry concerning the extent of the Churches authority.
How Stapleton states this point.

1. AFter the having examined the groundes of the Churches authority, which appeared to mee both as *firme* in themselves, as the expresse *word of God*, the *promises of Christ*, and the Prophecies of the Old Testament could make any thing firme: and likewise as *evidently certaine* to my understanding as the universall acknowledgement of all Christians in the Catholique Church attested by the continuall profession and practise of all ages of Christianity, the quotations yea whole volumes of *Fathers*, and the concurrence of all Councells, Pro-

vinciall, Nationall and Oecumenicall could render any thing that was delivered before our times assured to any man: In the *next place* I tooke into consideration the *extent* and *latitude of this authority*; how farre it did necessarily oblige all Christians to submitt to it; and what manner of submission is required *respectively* to the doctrines, rites, reformations &c. decided by the Church

2. Now this enquiry I made, not with any designe to make choice of any particular opinion among learned Catholiques to adhere to in opposition to any others (for being a Catholique I was resolved to be an *obedient sonne of the Church*, and *onely* of the Church) but to the end that by instructing my selfe how much more easy some *Catholique Doctours* of unquæstionable integrity had made the bondes whereby the *Church* restreined all in *her Communion* (contrary to that conceit which I, whilst I was a *Protestant* had enterteined, when I opposed the *Churches authority* under the Schoole notion of *infallibility*, and

that notion extended to the utmoſt importance of the word) I might clearely perceive my ſelfe, and, if occaſion were, diſcover to others (eſpecially of my owne countrey) that the exceptions and advantages, which *we* have againſt the *Roman Church*, proceede onely from our miſunderſtanding of her neceſſary doctrines, or at moſt that all the efficacy they have is onely againſt particular opinions and inferences made by particular Catholique writers.

3. I did not ſearch for the moſt qualifyed ſence of the *Churches authority* in the writings of *Occham*, *Almain*, *Maior*, no nor of the moſt learned ſpirituall *Gerſon &c.* partly becauſe ſome of thoſe writers are obnoxious to be excepted againſt, and all of them wrote before the *new Schiſmes* gave *Catholiques* the opportunity to ſtudy this controverſy more exactly. I had recourſe therefore to writinges publiſhed ſince the *Councell* of *Trent*, and abſteining from relying upon the ſuſpicious moderateneſſe of *Caſſander*, *Franciſcus de Sta. Clara &c.* I fixed upon

the iudgement of our learned *Stapleton*, a man seldome cited either by *Cardinall Bellarmin*, *Perron*, *&c.* without a testimony of his profoundnesse, perspicuity and integrity, andwithout the least suspicion from any Catholique of tergiversation, partiallity or unsoundnesse.

Stapl. lib. de Princ. Fid doct. Contr IV *Qu.* 2.

4. This so approoved *Doctour* in those bookes which *hee* wrote purposely upon this subiect being to determine this *Quæstion*, viz. *An Ecclesiæ vox & determinatio sit infallibilis?* that is, *Whether the voice and determination of the Church be infallible?* gives an exact explication of the true state of the controversy in seaven observations (called by him *Notabilia*) which

1. *Notab.* are in breife, as followeth. 1. *That the Church does not expect to be taught by God immediately by new revelations or enthusiasmes: but makes use of severall meanes and diligent enquiry, as being governed not by Apostles who received immediate reuelation, but by ordinary*

2. *Not. Pastours and teachers.* 2. *That these Pastours in making use of these severall*

meanes of deciſion proceede not, as the Apoſtles did, with a peculiar infallible direction of the Holy Spirit, but with a prudentiall collection, not alwayes neceſſary. 3. That to the Apoſtles, who were the firſt Maſters of Euangelicall Faith and founders of the Church, ſuch an infallible certitude of meanes was neceſſary: not ſo now to the Church which pretends not to make new Articles of Faith, but only to deliuer faithfully what shee receiued, and in ſome caſes to adde explications. 4. That in concluſions notwithſtanding, though drawen from meanes and arguments ſometimes of reaſon and humane documents, the Church is infallible, Propheticall, and by the Holy Spirit's aſsiſtance, in ſome ſence diuine. 5. That the ground of this difference is, becauſe the Church teacheth not Philoſophically, and by rules of art, but by an authority conferred by almighty God. Hence in Councells wee ſee their Decrees and Concluſions, but not alwayes their proofes and arguments 6. That this manner of deciding in Councells was neceſſary, firſt in reſpect of ignorant per-

3. Not.

4. Not.

5. Not.

6. Not.

sons, because they being rude and infirme could never be secure of their beleife, if it were to depend on medium's and principles which they could not comprehend: and secondly in respect of the learned, among whome there would be no end of disputing, if it were permitted to them to examine whether the Principles upon which Councells build their Conclusions were firme and concluding enough: In a word otherwise Religion would not be faith, but science and Philosophy. 7. (To
7. Not. sett downe his wordes at length) *Wee must observe that to the Churches infallibility in teaching it is sufficient that shee be infallible in the substance of faith, in publick doctrine, and thinges necessary to salvation. This is manifest, because this is the end of the infallibility given, viz. For the consummatio of the Saints, and the edification of the body of Christ, that is, to the publick salvation of the faithfull. Now God and nature as they are not defective in necessaries, so neither are they superabundant in superfluities, neither is the speciall Providence of God to be deduced to each particular: The which Providence as it doth permitt*

many

many particular defects in the Goverment of the vniverſe, and this for the beauty of it, as S. Auguſtin obſerves: ſo likewiſe doth it permitt many priuate errours in the Church, and even in the moſt learned men an ignorance of many thinges not neceſſary, and this not onely to shew a beauty in oppoſition, but for the ſalvation of the teachers, to whom it is expedient to be ignorant of many thinges: that in this regard power may le perfected in weakeneſſe, that is, may be repreſſed from pride. Thus Stapleton with great ſolidity and likewiſe with much becomming warineſſe ſtates this Quæſtion.

S. Aug. de Civ l. 11. c. 18.

1. Cor. 12

CHAP. LII.

Vpon what groundes Stapleton may be conceived to have ſtated this quæſtion with more then ordinary latitude.

1. TO this determination of *Stapleton* I will ſubioyne the thoughts I had during my debate with my ſelfe

about this great and moſt important controverſy: together with the grounds upon which I beleived that *hee* had beene more moderate and condeſcending in this point, then generally other Catholique Controvertiſt's are.

2. But firſt by the way it may be obſerved that when *hee* ſpeakes of the *voice and determination of the Church* in the *Quaſtion* propoſed, *hee* meanes the *decree* of *the Church* ſpeaking in a *Generall Councell* repræſentatively: In which, ſayes *hee*, the *Church is infallible*, namely with that *reſtriction* expreſſed by him in his laſt obſervation, viz. *in delivering the ſubſtance of Faith, in publick doctrines, and thinges neceſſary to ſalvation.* Other Catholiques there are which in this matter ſpeake more reſtrictively then *Stapleton* hath expreſſed himſelfe: as, to name one, *Panormitan*, whoſe wordes are (not hitherto cenſured, that I know of)

Panorm C. ſignif. ext. de Elect. *Although a generall Councell repræſent the whole univerſall Church, yet in truth the univerſall Church is not truely there, but onely repreſentatively, becauſe the*

universall Church is made up of a Collection of (all) *beleivers: and that is that Church which cannot erre.* Panormitans meaning I conceive is, *That* the *decrees* of a *Generall Councell* are not absolutely and necessarily to be acknowledged *infallible* till they be received by all particular Catholique Churches: becaus till then they cannot properly be called *the Faith of the universall Church*, or of the body of all faithfull Christians, to which *body* the promise of *infallibility* is made. And this was the doctrine of *Thomas Waldensis*, and some other Schoolemen &c. An opinion this is which though not commonly received, yet I doe not find it deepely censured by any: yea the *Gallican Churches* reckoned this among their cheifest *Priviledges* and *libertes*, that they were not obliged to the decisions of a Generall Councell, till the whole body of the Gallican Cleargy had by a speciall agreement consented to them, and so proposed them to the severall Churches there.

3. Now this opinion maintained by such considerable learned Catho-

liques, and not apparently contrary to any decision of the Church I found of great convenience as to my selfe to free mee from many difficulties: For thereby. 1. Here is no entrenching on the pointes of controversy betweene Catholiques and Protestants, since they are all not onely decided by the authority of Councells, but likewise actually assented to and embraced by all particular Catholique Churches: neither is it necessary to require any more from Protestants then what ha's beene so both decided and received. 2. Hereby all the obiections which Protestants make from certaine (reall or imaginary) contradictions which may be found in decrees of Councells about other pointes not now in controversy are apparently rendered ineffectuall: for if that be to be onely necessarily accounted an article of Catholique Faith which is actually acknowledged and received by Catholiques, and since contradictions cannot be actually assented to, it will follow that whatsoever decisions of Councells may seeme to oppose such

articles, are not neceſſarily to be accounted Catholique doctrines; and by conſequence not obligatory. 3. That ſo much obiected ſpeech of *S. Auguſtin* (viz. *The letters of Bishops may be corrected by Nationall Councells, and Nationall Councells by Plenary ones, and former Plenary Councells may be corrected by others that ſucceede*) though it be underſtood of pointes of doctrine (as it ſeemes to require ſuch a ſence, becauſe *S. Auguſtin* ſpeakes it upon occaſion of the point of *rebaptization*) yet makes nothing againſt Catholiques who account that onely to be Catholique doctrine which is actually embraced by Catholiques. Yea upon the ſame groundes the like may be ſayd of that yet more bold ſpeech of *Cardinall Cuſanus* viz. *It may be obſerved by reall experience that an univerſall Councell may fayle.*

S Aug. de Bapt. Dō. l. 2. c 3.

Cuſan. Concord. l 2 c. 14.

4. But to proceede to the ſeverall groundes upon which I conceived *Stapleton* determined this quæſtion with a greater latitude and indulgence then moſt other writers, and yet notwithſtanding *hee* hath eſcaped the

censure of any, being commended even by those who use much more rigour in it then *hee* ha's done. The first is, That no doctrine can be called an *Article of Faith* but what was in the beginning reveyled and delivered to the Church by Christ and his Apostles. 2. *That* these doctrines have beene præserved and continued to these times by *Tradition*, that is, not onely in bookes approoved and delivered *Traditionally*, but rather in an orall practicall *Tradition* from one age to another. For the Church pretends not to any new immediate *revelation*, though *shee* enioyes an effectuall assistance of Gods Holy Spirit. 3. *That* there is a double obligation from decisions of *Generall Councells*, the *first* an obligation of *Christian beleife* in respect of *doctrines* delivered by Generall Councells as of universall Tradition: the *second* onely of Canonicall Obedience to orders and Constitutions for practise, by which men are not bound to beleive that *these* are inforced as from divine authority, but onely to submitt to them

1.

2.

3.

as acts of a lawfull Eccleſiaſticall power, however not to cenſure them as uniuſt, much leſſe to oppoſe and contradict them. 4 *That* many (I may ſay, moſt) conſtitutions of Councells *in order to practiſe* doe yet vertually include ſome degree of beleife: as that of *Communion under one kind, of the uſe of Images in Churches and upon Altars &c. of Reſidence of Bishops, of authoriſed Tranſlations of Scripture &c.* And that in ſuch caſes, wee are not obliged to beleive that Chriſt or his Apoſtles gave order that ſuch practiſes ſhould follow: *but onely that* conſidering Chriſt's continuall care over his Church ſo clearely promiſed, neither theſe nor any other orders univerſally eſtabliſhed and practiſed are deſtructive to any ſubſtantiall doctrine or practiſe of Chriſtianity; and *that* the authority left by Chriſt in his Church was ſo large and ample, as that when *shee* ſhall iudge it fitt, conſidering the various diſpoſitions of ſucceeding times, *shee* may alter externall *practiſes* and *formes not eſſentiall* or of the ſubſtance of 4.

Chriſtian Religion, even in the Sacraments themſelves, as wee ſee acknowledged in ſome caſes by all Chriſtian Churches, as v. g. about the altering of the *time and poſture of receiving the Euchariſt, the triple immerſion in Baptiſme &c.* 5. *That* doctrines determined by Nationall Councells lay no obligation at all upon any other Churches but onely thoſe whoſe Biſhops meete together: *and* all the obligation even of thoſe Chriſtians who live within ſuch Provinces is onely not to contradict, they are not bound to receive ſuch *deciſions as Articles of Faith*; the reaſon being evident, *becauſe one Nation cannot be a competent iudge of Catholique Tradition; and there neither is, nor can be any Article of Faith but what is delivered that way.* 6. *That* the authority of the *Paſtours of the preſent Church* is not of ſo abſolute and ſublime a nature as that of the Apoſtles was, *though* it be ſufficient to require obedience from euery man: as likewiſe conſequently *that they* are not in all degrees ſo powerfully aſſiſted in their determinations

5.

6.

as the *Apoſtles* were, ſo that *ſome difference* is to be made betweene *Canons of Councells*, and *Apoſtolique writings*.
7. That *ſome difference* may likewiſe be made betweene the *preſent* and *primitive Churches*: For *they* having received Chriſtian doctrines more immediatly and purely, and beſides, the true ſence of particular paſſages of Scripture which are difficult (which is now in a great meaſure utterly loſt) *they* were able to ſpeake more fully of many particular not-neceſſary pointes in Chriſtian Religion, then the *preſent* Church now can, though perhaps the advantage of tongues and ſciences, the benefitt of ſo many writings both aucient and moderne, long ſtudy and meditation &c. may in ſome ſort recompence thoſe diſadvantages of the preſent Church: yet however *theſe* are but acquired and humane perfections, whereas *the former* were Apoſtolique Tradition. 8. That even *of pointes of doctrine* decided by Councells a *difference* may be made betweene *ſuch as are of univerſall Tradition*, and *others*: 7. 8.

for those former being capable to be made evidently certaine (as I prooved before) such *decisions* are to be the *obiects* of our Christian Faith, and no more to be reiected then any other divine Revelations: But *other pointes* of doctrine there are sometimes decided in Councells rather by the iudgement and learning of the Bishops considering Texts of Scripture wherein such pointes seeme to be included: now *such decisions*, many Catholiques conceive, are not in so eminent a manner the necessary obiects of Christian Faith, because not delivered as of universall Tradition: But however an extreame temerity it would be in any particular man to make any doubt of the truth of them, and unpardonable disobedience to reiect them, I meane, the *conclusions* themselves, though if the Texts of Scripture be sett downe from whence such Conclusions are deduced, it may, perhaps, not be so great a fault to enquire and dispute whether from such a Text such a Con-
9. clusion will necessarily follow. 9. If in such decisions as these latter are there

should happen to be any errour, (which yet wee may piously beleive the assistance of Gods holy Spirit promised to the Church will prevent: but if this should happen) since it must necessarily be in a point not pertinent to the substance of Christian Religion (for all substantiall pointes are of universall Tradition as wee shewed before) it were farre better such an errour should passe till, as S. Augustin sayth, some later Councell amended it, then that unity should be dissolved for an *unnecessary truth*; since as *Irenæus* saith, *there is no reformation so important to the Church, as Schisme* upon any pretence whatsoever *is pernicious*.

5. Vpon such groundes as these, I supposed, it was that *our* learned *Stapleton* stated this quæstion of the Churches authority (or as *hee* calls it, *infallibility*) with so much latitude and condescendence. And *him I* have quoted not with any intention to præferre him with the disparagement of any other: but to shew that thereby I perceived my selfe not to have sufficiently considered the necessary doctrine

of the Roman Church in this so fundamentall a point of faith: and likewise how when I heard the *Church* speaking in her owne language, and moderately interpreted by Catholique Doctours, I found what *shee* sayd so iust, so reasonable, so impossible to be contradicted by any thing but passion, or interest, or pride, or hatred of unity, that there was no resisting the attraits of it. Then at last I found what I had all my life time in vaine sought after, namely a firme foundation whereon I might safely and without any scruple relye: and more gladd then of all worldly treasures to see my soule taken out of mine owne handes, and placed under the conduct of *her* whom Christ had appointed to be my guide and conductresse, to whom *hee* had made so many rich promises, and with whom it is pleasure to dwell, then I tooke up a *Psalme of thanksgiving* and sayd, *Lætatus sum in his quæ dicta sunt mihi, in domum Domini ibimus: Stantes erant pedes nostri in atriis tuis Ierusalem: Ierusalem quæ ædificatur ut civitas cuius participatio eius in id-*

Psal. 121.

ipſum: Illuc enim aſcenderunt tribus, tribus Domini &c.

CHAP. LIII.

Vnſatisfactory groundes of the English Church concerning Eccleſiaſticall authority.

Calviniſts doctrine concerning the Spirit's being iudge of controverſies &c. anſwered.

1. BEing thus ſatisfyed of the firme groundes of the Churches authority, the onely bulwarke againſt all Hæreſy and Schiſme; a ſure præſerver of unity; without which no commonwealth, no ſociety of men can poſſibly ſubſiſt, much leſſe of Churches; in a word ſo neceſſary, ſo conſonant to reaſon, that even all ſortes of Sects and Congregations whilſt they deny it to the Catholique Church, uſurpe it to their owne Conventicles, to which yet they have not aſſurance enough to apply our Saviours promiſes in contradiction to

other Sects with whom they will not communicate; yea even *those* who make a *liberty of Prophecying* a differencing marke of their Sect yet will not allow their owne partizans this liberty of Prophecying unlesse they prophecy by their rule, and against their enemies: In the next place I tooke into consideration the unspeakably happy effects of this authority which immediately repræsented themselves to my mind.

2. I will notwithstanding a while deferre an account of those effects, till I have breifly sett downe and examined the groundes which *Protestants* lay for interpreting Scripture and iudging controversies in Religion in opposition to this authority of the Church and her Generall Councells: as likewise their principall obiections against the sayd authority: For then comparing both these doctrines together, and the consequences together, it will be more easy and commodious to decide whether of them is the more advantageous; and whether or no I have made a prudent choice in forsaking a

Church where all unity was impoſſible, but onely ſuch an outward unity as worldly hopes and feares can produce, and in betaking my ſelfe to a Church where Schiſme is impoſſible.

3. All Proteſtants and other Sects agree in this againſt the Catholique Church (for *Schiſma eſt unitas ipſis*, as *Tertullian* ſayth, *Their unity is an agreement in Schiſme*) *that the Scripture is the onely ſufficient Rule of Faith; and that there is no viſible Iudge of the ſence of it.* But yet to the end that Gods Church may not become a very Babel, ſince a Iudge viſible or inviſible muſt needes be had, ſome diſagreement there is among them, what inviſible Iudge to pitch upon. *Tert. de Præſcrip. c. 42.*

4. All that I can collect from the ſence of the English Church in this point is that which reſults from theſe articles of her compared together: viz. *Holy Scripture containeth all things neceſſary for ſalvation, ſo that whatſoever is not read therein is not to be required of any man that it ſhould be beleived as an Article of Faith, or be thought re-* *Art 6.*

Art. 8. *quisite necessary to salvation.* Againe, *The three Creedes &c. ought thoroughly to be received &c. For they may be prooved by most certaine warrants of Holy*
Art. 19. *Scripture.* Againe, *The visible Church of Christ is a Congregation of faithfull men: in the which the pure word of God is preached, and the Sacraments be duly administred &c. As the Church of Hierusalem &c. so also the Church of Rome hath erred not only in their living and manner of cæremonies, but also in mat-*
Art 20. *ers of Faith.* Againe, *The Church hath power to decreerites or ceremonies, and authority in Controversies of Faith: And yet it is not lawfull for the Church to ordeine any thing that is contrary to Gods word, neither may it so expound one place of Scripture that it be repugnant to another: Wherefore although the Church be a witnesse and a keeper of Holy Writt, yet as it ought it not to decree any thing against the same, so besides the same ought it not to enforce any thing to be beleived*
Art 21: *for necessity of salvation* Againe, *General Councells may not be gathered together without the commandement and will of Princes. And when they be ga-*

thered together (forasmuch as they be an aſſembly of men, whereof all be not gouerned with the Spirit and word of God) they may erre, and ſometimes haue erred, euen in thinges perteining unto God: wherefore things ordeined by them as neceſſary unto ſalvation haue neither ſtrength nor authority, unleſſe it may be declared that they be taken out of Holy Scriptures. From which Articles it is apparent that the *Church of England* though in wordes shee ſeemes to aſcribe ſome kind of power to the *Church* and *Generall Councells*, yet in very deede, ſince *shee* makes herſelfe at leaſt, if not each particular man, a *iudge* whether *the* Catholique Church proceedes according to Scriptures or no, shee thereby vtterly deprives the Church of all manner of authority: yea *de facto* the ſupremeſt authority which is in the Church is actually cenſured as a delinquent, both in having made deciſions beyond, and againſt the word of God. But after theſe deſtructive determinations, the *English Church* names no other viſible or inviſible authority, not laying her

selfe any claime thereto, although in effect *shee* takes upon her to doe more then shee claimes: So that *à primo ad vltimum* all the iudgement that I could make of the *English Church* was, that since worldly intereſts conſtreined her to ſeparate from the *Catholique Church*, by the iuſt iudgement of God shee had onely a power given her *to deſtroy the Temple of God*, but not ſo much as to lay one ſtone towards the raiſing up an other in the place of it.

5. As for the *Calviniſt* party in *England*, they follow the example of *Calvin*, and moſt of his followers that I had read, as likewiſe the *Lutherans &c.* all which make *the Holy Ghoſt* teſtifying to every man's conſcience the *infallible interpreter of Scripture.* Now concerning this their prætence to ſuch a *Iudge*, all I had to ſay upon it, during that very ſmall time that I had the patience to take it into debate,
1. was. 1. *That* I could not beleive that they beleived themſelves when they layd claime each man, or each Sect
2. to ſuch an *infallible iudge.* 2. *That* if

they did indeede beleive it, as I could not hinder them, ſo till I had ſome good experience I durſt not prætend to the like *infallibility*. 3. *Since* all thoſe *Sects* prætend to ſo *more-then-miraculous an infallibility*, and yet not any of them worke any *other miracles*, it prooves of no effect to end controverſies, which is the proper office of a Iudge, eſpecially ſuch a iudge as the *Holy Ghoſt* which is the *Spirit of unity*. 3.
4. *That* if ſuch a prætence was indeede *falſe* (as it muſt be in all Sects differing betweene themſelves, but onely *one*) it is in all the reſt a moſt horrible præſumptuous *lying againſt the Holy Ghoſt*, and moſt iuſtly punished by *him* with implacable ād æternall diviſions among themſelves and from *Catholique* unity, diviſions, I ſay, impoſſible to be remedyed till all but *one* Sect agree in the ſame confeſſion, or acknowledge, ſince a *Iudge* is requiſite and the *inviſible one* will not ſerve the turne, *that* therefore they are to have recourſe to the *onely viſible one*, viz. the preſent Catholique Church: *Which* in Spirits ſo enveno- 4.

med against the Church as those Sects are how without a miracle it cannot be expected fearfull experience shewes. 5. *That* since this prætending to the Spirit is effectuall onely so farre as by a seeming divine warrant to make them hate one the other, but not to oblige one the other to submitt to their so *canonised interpretations*, it is of no use at all in this businesse of finding out a *iudge to end controversies* among dissenting Christians. Lastly, *That* that *rule* of *Tertullian* being unquæstionable, viz. *That whatsoever is new in Religion præiudges it selfe to be false*, it will undoubtedly follow that this ground of so many Sects is of all others most apparently untrue, since no example can be found for it in all *Antiquity*: Here the Tradition from the ancient Patriarch's of Hæresies failes them, for excepting some fanaticall Hæretiques, as the *Montanists &c.* none ever prætended to the Spirit against the Church.

5.

6. *Tert de præscr.*

CHAP. LIV.

Mr. Chillingworths new found Iudge of Controuersies viz. Priuate reason.

His grounds for the asserting such a Iudge.

1. SInce the publishing of *Mr. Chillingworth's* booke there ha's appeared in England a *new Iudge* of Controuersies, and much deferr'd unto there, which is *every man's priuate reason interpreting Scripture.* From *what countrey* this *new Iudge* came it is very well know'n, and I willingly forbeare to discouer. The truth is *if* Christ had made no promises to his Church; *if* it had not by God's owne Spirit beene called the *pillar and ground of truth*; *if* universall Tradition were a fable; *if* all Councells conspiracies of Tyrants; and lastly *if* unity in the Church were unnecessary or unprofitable, *reason* might have much to alledge for it selfe that *it*

should be raiſed into this tribunall.

2. But before I examine particularly the prætentions of *reaſon* to this Office, I will ſett downe the *State of this Controverſy* as *Mr. Chillingworth* ha's very perſpicuouſly, and yet very breifely expreſſed it in theſe wordes, *Believe the Scripture to be the word of God, uſe your true endeavour to find the true ſence of it, and live according to it, and then you may reſt ſecurely that you are in the true way to eternall Happineſſe.* Theſe are the directions which *hee* profeſſeth that *hee* would give to any man deſirous to ſave his ſoule, and requiring whoſe inſtructions to rely upon for that purpoſe: and this in oppoſition to *a Catholique* that would adviſe ſuch a man to have recourſe to the *Catholique Church* &c.

Mr. Chil. c. 4 parag 93.

3. Now for a more orderly examining of Mr. *Chillingworths* direction for finding out the true ſence of Scripture and iudging controverſies: I will yet more diſtinctly ſett downe *his grounds* in ſeverall propoſitions collected out of his booke in ſuch a me-

thod as may shew the reſpect and dependance of the one on the others, together with the cheife reaſons which *hee* alledges for the proofe of them: And afterward I will ſubioyne thereto the *reaſons* which moved mee to iudge ſuch grounds of his inſufficient, and his reaſons unconcluding: And in concluſion I will declare how I ſatisfyed mine owne reaſon that all the ſeverall *obiections* which *hee* makes againſt the *Churches authority*, under the notion of *infallibility*, have not that force that both *hee* and *I myſelfe* once imagined.

4. The abridgement of Mr. Chillingworths whole diſcourſe I conceived might be reduced to theſe propoſitions following. viz. 1. *That Chriſtian Religion having beene planted ſo many ages ſince, the onely ordinary way that wee can arrive to the knowledge of it is Tradition: and the onely aſſured way univerſall Tradition of all ages and Churches: which is of it ſelfe credible, and admitts not of any proofe.* 2. *That for himſelfe hee could find nothing delivered by ſuch an univerſall Tradition as* *Mr. Chil. 2 &c.* 1. 2.

of divine authority, but onely bookes of Scripture: for if he had, he would have embraced it with equall submission, since the being written makes not any thing
3. *more credible.* 3. *That the Scripture is a most sufficient, and the onely Rule of Faith: (Most sufficient) because it selfe sayes so, yea any one Gospell sayes so: (The onely Rule) because nothing elfe can be prooved to be of universall Tradi-*
4. *tion.* 4. *That by consequence, the Scripture conteines in it all things necessary to be beleived and practised by all sortes of persons, and this so plainely and expresselythat no reasonable man can doubt of the sence thereof, much lesse be mistaken: For otherwise God would not have provided sufficiently for the salvation of*
5. *mankind.* 5. *That concerning those assages of Scripture wherein are conteined doctrines of Christianity, but not so plainely, men are not obliged necessarily to understand or beleive them: Since it cannot consist with the goodnesse of God that men should be bound to have an expresse knowledge or beleife of that which God himselfe has purposely delivered obscure-*
6. *ly.* 6. *That since no proofe can be made either*

either out of Scripture or universall Tradition that there is any authoritative visible Iudge of the sence of Scripture: and since each mans understanding or reason is the onely faculty capable of iudging; that therefore it onely is to iudge of the sence of Scripture, as farre as concernes each man's particular. 7. *That since every mans reason may possibly be deceived (especially, proceeding upon obiects not imediately offred to sence) therefore an infallible faith is not required: such a probability will serve the turne, as is sufficient to produce in a man obedience to the pracepts of holinesse commanded in the Ghospell.* 8. *That since all Christians cannot but agree in necessary doctrines (which are expresse) they ought not to denye Communion to one another for other doctrines not expressely conteined in Scripture. And that this is the onelye effectuall meanes of reducing and preserving unity among Christians.* 7. 8.

5. These are in breife the *grounds* of Christian Faith, and of the meanes afforded us to atteine to the true sence of as much of it as is necessary, and likewise to begett charity and unity

among Christians; as they lye dispersed up and downe in *Mr. Chillingworthes* booke, and which I have sett downe faithfully and ingenuously, in the most rationall method that I could devise. I will now with as convenient dispatch as I can, adioyne likewise in the same order *respectively* the reasons why I could not content my selfe with them, but was forced to relinquish them, to abase mine owne reason, and to have recourse to a foundation, as I thought more firme and rationall, and I am confident farre more safe, viz. the *Catholique Church.*

CHAP. LV.

An answer to the three first groundes of Mr. Chillingworth.

1. TO the first ground therefore, viz. *That there is no other way to be assured of a Religion established many ages since, but universall Tradition*: I grant it But whereas it is added. *A Tradition of all ages*: If the meaning be, *that* it is required to such an assurance, that a man should have præcise-

Reads.

ly from every age a ſufficient teſtimony of this *vniverſall Tradition*, this is utterly impoſſible any other way, then as including the teſtimony of former ages in that of the preſent: for though there may be præſerved a few writings in every age, all which may concurre in this teſtimony, and ſo make it indeede very probable: yet the teſtimony of three of foure writers is not æquivalent to the teſtimony of the age. *Adde* to this, that ſuch a way of proofe (though it may give good ſatisfaction to learned perſons, and is practiſed more by *Catholiques* then any other, who yet reſt upon the *preſent* Church for the certainty of Tradition) yet it is very laborious and uncertaine, and whereof very few perſons are capable, and therefore not to be made a ground for all men to build all Religion upon. The teſtimony therefore of all former ages is alwayes moſt ſafely included, as to particular men, in the teſtimony of the preſent age, if *that* be uniuerſall for place, and grounded upon Tradidition, as I ſhewed before, and made

Capp. 17. 28. the *proofe* of the assurance of it to be, *because* it was impossible it should be false, unlesse some one whole age should conspire to deliver a thing as of tradition, which was not so; and not only conspire, but should actually deceive their Children, no man discovering the imposture: a thing beyond all imagination of possibility. I will therefore adde no more here but onely the Confession of a learned Protestant, in his owne wordes, viz. *When a doctrine is in any age constantly delivered as a matter of Faith, and as received from ancestours, in such sort as the contradictours thereof were in the beginning noted for novelty, ād if they persisted in cōtradictiō, in the end charged with hæresy: it is impoßible but such a doctrine should come by succeßion frō the Apostles.*

Feild. of the Church l. 4. c. 14.

Ad 2. 2. To the second, where he sayes, *that he could find nothing as of divine authority delivered by universall Tradition of all ages, but onely bookes of Scripture.* I answer *that* any one that will search with a willingnesse to find, shall doubtlesse have better fortune then Mr. *Chillingworth.* For I desire

any one to consider with himselfe 1. *Whether* the Apostles did not in all Churches established by them, settle the whole doctrine and forme of Christian discipline uniformely? and *Whether* this doctrine and discipline was not carefully præserved in the Primitive Churches all the world over? If these thinges be granted, as plaine Texts of Scripture for the former, and an agreement of most of the Fathers within the time of the *fovre first Generall Councells* will testify for both: Then I desire to know *whether* from the *fourth Councell* till *S. Gregory the Great's*, dayes any substantiall part of either has perished? If any one say it ha's, he will find it a labour beyond Hercules his forces to proove it, for to this hower I could never see one pressing testimony out of any Ecclesiasticall writer. Then from *S. Gregories* dayes to these, it is visible that not any the least substantiall part of either is lost, and this by the confession of severall learned Protestants, by the agreement of all Catholique writers, by *S. Gregories* owne wri- *Act. xx. 30. 17.* *Vid. Brerel. Prot Apr. 1. Sect. 1.*

tinges, and (which is a proofe irrefragable) by comparing the *Gregorian Liturgy and Missall* with those of the present age. In the next place, let him consider, *that* most of the bookes of the New Testament were written by the Apostles and Evangelists for the use of particular Churches, some to particular persons, sent by single messengers. Besides, *that* severall ages were passed before all the *bookes* were communicated, and dispersed, and accepted as Canonicall by the whole Catholique Church. *Now* after a comparing of *these two Traditions* together, let any man iudge whether of them is the more universall either for time or place.

Rad 3. 3. To the third, viz. *Of Scriptures being an entire Rule of Faith &c.* It is already answered *cap.* 31. 32. &c. Wherto I shall for the present onely adde this, viz. That *Mr. Chillingworth* takes great advantage from a speech, as he sayes, of his adversaries, namely *That the Scripture is a perfect Rule for as much as a writing can be a Rule.* I am confident his learned adversary never

Cap 1. parag 5. & 7.

intended to allow him all this in the ſence and extent that *Mr. Chillingworth* preſſeth it, as if all pointes of Faith were as fully ſett downe in Scripture, as they could be in any writing. But I have no commiſſion to interpoſe betweene them two; and therefore all I have to ſay is that there appeared to mee no kind of neceſſity that ſuch a large allowance should be made to Proteſtants, for I would faine know, ſince *evidence* is one neceſſary condition to make a *rule perfect*, could *Mr. Chillingworth* beleive that the doctrine of Faith concerning the *Bleſſed Trinity* is as evidētly and intelligibly ſtated in Scripture as in the firſt *Councell of Nicée*? Or all pointes in controverſy now adayes, as in the *Councell of Trent*? yea this one conſideration, that the neceſſary Myſteries of Faith are not ſo evidently ſet downe in any one place of Scripture, but that other places may be found which may afford ground even to an underſtanding man to raiſe obiections, will make any man conclude, that *either* there are no myſteries neceſſary to be beleived, *or that* ſome-

thing beſides Scripture muſt be made uſe of to cleare all difficulties.

CHAP. LVI.

An Anſwer to Mr. Chillingworths fourth ground.
Severall Novelties introduced by him.

R. ad 4. 1. TO the *fourth*, where it is ſayd, *That all thinges neceſſary to ſalvation are conteined in Scripture ſo plainely that no reaſonable man deſirous to find the true ſence, can doubt or be miſtaken in the ſence of them, ſo that for ſuch matters there is no neede of any interpreter.* An aſſertion this is, which is one of the maine foundations upon which all manner of Sects that withdraw themſelves from the Churches authority doe and muſt relye: *therefore* I thought it neceſſary to ſpend more thoughts in examining, the firmeneſſe of it: and after all I profeſſe I found it of all others moſt weake,

moſt contrary to reaſon, and every dayes experience.

2. For demonſtrating the iuſtice of this cenſure of it, and that I may expreſſe my ſelfe more clearely, I will lay downe certaine *poſitions*, to which I conceive all rationall men will aſſent. As firſt, touching the word *neceſſary* (beſides what hath already beene ſpoken of the ambiguouſneſſe of that *word*, which is *relative*, and variable according to it's application to ſeverall *obiects* and ſubiects, which I will not now repeate) I ſuppoſe that all men will call that *neceſſary*, for which being either denyed or affirmed, they being of a contrary opinion would breake Communion from, and deny it to other Churches: for *Schiſme* about unneceſſary thinges is by all Chriſtians acknowledged a ſinne almoſt unpardonable. 1.

2. *That* rationally to affirme *a doctrine to be expreſſed plainely in Scripture*, it is not ſufficient to ſay *it appeares ſo to mee*, for ſo almoſt every one will be forward to ſay of all his opinions which he pretends to be grounded on *Scripture*: 2.

But *that* is to be called *plaine and expresse* which ha's not beene controverted by men of reason prætending to piety and impartiallity, especially if they be in any considerable number; so that it will not be satisfactory to say, *this appeares plainely to mee*, and I am sure I am not ledde by interest or faction, as others are: for this may be every one's plea against another.

3. 3. *That* where two sences are given of any passage of Scripture, *the one* extremely probable and naturall, *the other* not wholly absurde, and whereof the wordes may possibly be capable: *in this case* one Protestant cannot upon their owne groundes condemne or impute hæresy to another.

3. These positions thus præmised, in the next place I conceived it very iust that before any Sect of Christians did build upon this foundation *of the* Scriptures conteining expressely and evidently all thinges necessary, that *they* should all conspire to make *a Catalogue of pointes necessary*, and this with relation to severall states of persons,

or at leaſt to Communions and Churches: (I adde this limitation, becauſe to multiply ſeverall diſtinſt Catalogues for all perſons would be of extreame labour: and on the other ſide, to make one Catalogue for all men would (as Mr. Chillingworth ſayes) be *like the making a coate for the Moone* which is continually in the waine or encreaſe.) Cap. 3. parag. 13.

4. Now to shew the reaſonableneſſe of this, and that *Mr. Chillingworthes adverſary* required moſt iuſtly ſuch a *Catalogue from Proteſtants*, let but any man conſider with himſelfe what ſatisfaction any man can have from a *Proteſtant Miniſter* when he shall tell him, *you have the Bible of our Tranſlation, in which wee affirme all neceſſary truthes to be conteined but mixed with a world of unneceſſary, you are not abſolutely bound to ſtudy or to be able to reade this Bible, yet you shall be damned if you be ignorãt of thoſe neceſſary truthes diſperſed here and there in it: to ſay definitively how many and which are thoſe eſpeciall neceſſary truthes wee are not able, neither have wee authority: Therefore*

at your owne perill be sure you mistake neither in the number or sence of those truthes: wee can indeede afford you Articles and Catechismes, to which as long as you live with us you must be forced to subscribe, but wee have no authority (for there is none visible upon earth) to propose our collections, or determinations as obliging in conscience &c. In what a miserable case would that *Protestant* be that should give him selfe leave to examine upō how meere a quick sand all his prætentions to æternity are built?

5. And whereas *Mr. Chillingworth* would seeme to conceive himselfe secure in the midst of these uncertanties, because, as he thinkes, Catholiques also are encumbred with the like: I found that conceit of his altogether groundlesse: for *the promises of Christ remaining firme and appropriated to the Catholique Church*, it will follow 1. That in the Catholique Church shall be taught to the worlds end all necessary and proffitable truthes to all sortes of persons, so that every man respectively receiving and beleiving what the Church appointes to be pro-

poſed to him, cannot fayle of being inſtructed with thinges neceſſary &c. 2. The ſame Church being endued with authority to determine the true ſence of divine truthes, a Catholique ſubmitting to the Church, cannot be in danger through miſtakes or errours: ſo that hee which hearkens to the Church, ha's his Catalogue of fundamentalls made to his hand, the Church, like the wiſe ſteward in the Goſpell out of that ſtore of proviſions given her by Chriſt, proportioning to every man his *dimenſum panis quotidiani*, his owne befitting allowance.

6. And here by the way will appeare 1. The vanity of that ordinary calumny which Proteſtants impute to the Catholique Church, as if shee taught that it were ſufficient to ignorant men onely implicitely to beleive what the Church beleives, without an explicite beleife of any thing: for there is none ſo ignorant but is obliged to know and aſſent to what the Church teacheth him by his Paſtour ſuitable to his eſtate and education. And ſecondly an uſuall 1.

miſtake among Proteſtants, who thinke that all the *credenda* in Catholique Religion are compriſed in the definitions of Councells: for before ever any Generall Councell ſate, the Church was furnished with her full meaſure of divine truthes neceſſary to be beleived, which were by her publiquely profeſſed and propoſed: which have beene occaſionally declared and diſtinctly expounded in her Councells. But to returne to Mr. Chillingworth.

7. Hee by his sharpe underſtanding, and long meditation, coming to perceive thoſe inconveniences, and conſidering that no Proteſtant or other Church could upon their generally acknowledged grounds authoritatively define either the number or ſence of Articles of Faith, ſo as to oblige any man even within her Communion in conſcience to aſſent and ſubmiſſion (for, for example, if an *Englishman* would not ſubſcribe to the ſence of any Article of the Church of England, all the penalty would be, he should not partake of the priviledges

and præferments of that Church, but he might goe over into *Denmarke* or *Holland*, whoſe ſence in ſuch an Article he liked better, and ſtill be acknowledged *even by the English Church* to be orthodoxe enough) *Hee* therefore was forced to introduce *two Novelties* among English Proteſtants, which find great approbation: the firſt is to alter the old manner and notion of *ſubſcription* to the English Articles; for *whereas* before, the Proteſtants there by their ſubſcription teſtifyed their beleife of all the 39. Articles in the ſence imported in the wordes; yea *whereas* there was a Canon which denounced Excommunication *ipſo facto* to all that should ſay that any of them were not true *Mr. Chilling worth* thus expreſſeth his mind in ſubſcribing, *I am perſwaded that the cõſtant doctrine of the Church of England is ſo pure and Orthodoxe, that whoſoever beleeves it and lives according to it undoubtedly he ſhall be ſaved: and that there is no errour in it which may neceſsitate or warrant any man to diſturbe the peace, or renounce the Communion of it. This in my opinion* (ſayth hee) *is all intended by ſubſcriptiõ.*

Anſw. to Direct. to N. N. parag 39.

2. 8. His second novelty is, *that* whereas the *Protestants* alwayes professed that the publicke Confessions of their Churches faith, was indeede their owne faith, *that is*, such expressions plaine and indubitable as are in holy Scripture concerning such pointes, or at least irrefragable consequences frō Scripture, and therefore were to thē as Scripture, because their sence of Scripture; and *whereas* they respectively divided themselves from the Communion of the Catholique and other particular Churches, because they would not ioyne with them in the beleife of Scripture explained in that sence which their severall *Articles* import (and not because they refused to submit to Scripture, which all professe to doe) And Lastly *whereas* though they acknowledged *Scripture* to be the onely Rule of Faith, yet because *it* not having being written in forme of *Institutions* or a *Catechisme*, the necessary doctrines of Religion are dispersed uncertainly in the severall bookes, difficulty to be found out of them, and withall not so plainly

delivered, but that there is neede of explication and conciliation with other passages of Scripture that seeme to contradict; for this reason each Church compiled *abridgements* and *confessions* disposed orderly and methodically, by which they signify to the world how *they* understand Scripture: *Mr. Chillingworth* on the contrary delivers their mind ioyntly for them after a new way (which is his *second Novelty*) which I will sett downe in his owne wordes, *By the Religion of Protestants I doe not* (sayth he) *understand the doctrine of Luther or Calvin or Melanchton, nor the Confession of Augusta, or Geneva, nor the Catechisme of Heidelberg, nor the Articles of the Church of England, no nor the* Harmony *of Protestant Confessions: But that wherein they all agree, and which they all subscribe with a greater* Harmony, *as a perfect Rule of their faith and actions, that is The Bible, the Bible, I say the Bible onely is the Religion of Protestants: Whatsoever else they beleive besides it, and the plaine irrefragable indubitable consequences of it, well may they hold it as a matter of Opinion, But as a matter of* Cap. 6. parag. 56.

Faith and Religion neither can they with cohærence to their owne grounds beleive it themselves, nor require the beleife of it of others without most high and most Schismaticall Præsumption. Thus farre *Mr. Chillingworth.* Now how farre other Protestants out of England will approove of this *new shift* which *hee* has found out for them, and which, I am sure, he ha's published without any commission from them, I know not: But if *they* also iustify him in this, all I can say is that *they* will make their party much the stronger by it, and will likewise have reason to prætend to almost primitive Antiquity, for if all be of their body who, whatsoever their particular tenents be, build their faith upon onely-Scripture interpreted by each mans reason, then not onely all Hæretiques of these times, but likewise almost all Hæretiques since the Apostles times will be united in the same *corporation.*

9. But once more to returne to *Mr. Chillingworth's Position*, viz. *That all necessary truthes are conteined in Scripture so expresely that no man cã rationally doubt of the sence of them, and*

by conſequence there is no neede of an authoriſed viſible interpreter. All that I shall ſay in anſwer hereto, shall be the making a few requeſts to our English Proteſtants eſpecially: as 1. To conſider this and the former ſpeeches of *Mr. Chilling worth* not as an extraordinary invention of his excellent witt, but that which extreme neceſſity forced him to: for though before him few Proteſtant writers hâve ſo freely diſcovered the *arcana ſchiſmatis*, as being unwilling to tell their followers that they had no authority to oblige them to their opinions: Yet *Mr. Chillingworth* deales more ingenuouſly, diſcovering that this is indeede a foundation moſt neceſſary to be layd by all thoſe who deny all viſible Eccleſiaſticall authority in expounding Scripture, and iudging definitively of controverſies in Religion: for otherviſe they muſt ſay, *God hâs given us the Scripture to be our onely Rule, this Rule, is ambiguous and difficult even in neceſſary thinges, there is no iudge to interpret it, mens underſtandings are weake and their wills ſtrong, they are eaſily* 1.

ledde away with præiudices, education and worldly intereſts, ſo that it is a great chãce if they light upõ the true ſẽce of thoſe difficult, yet moſt neceſſary Myſteries, conſidering beſides that they are very contrary to flesh and blood and carnall reaſon. This were to deale with mankind worſe then the Ægyptian taskemaſters did with the Iſraelites, to demand brick and give them no ſtraw. Since therefore no Proteſtant would willingly lay ſuch an imputation upon *the Father of mercies*, it will follow that he muſt of meere force acknowledge with *Mr. Chillingworth* that all truthes neceſſary to ſalvation are cõteined in Scripture ſo expreſsely that no rationall man can doubt of the ſence of them.

2. 10. My ſecond requeſt to English Proteſtants is that they would take into conſideration how (after that a Catholique would be ſo liberall as to allow them this ground) they would be able, and by what rules, to diſtinguish pointes unneceſſary from neceſſary: for though it were true that all neceſſary pointes are plaine, yet all plaine pointes are not neceſſary.

3. That for a more particular tryall, they would resolve with themselves whether v. g. the Mysteries of *the eternall God-head* and Incarnation of our Saviour, be not necessary to be beleived: if so (as the English Articles import) then they may doe well to take a survey of all the Textes of Scripture which *Volkelius* and *Crellius* heape together to combatt these Mysteries: and after conclude whether onely Scripture being the Rule, and onely private reason the Iudge, these Mysteries be so plainely and expresselly conteined in Scripture, that no reasonable man can doubt of the sence of them, and that there needes no interpreter to reconcile them. 4. I would likewise desire *them* to consider the places of Scripture which Catholiques make use of to build (v. g.) *the authority of the Church, and the Reall Presence* (I name these, because they are the principall groundes of their separation) Now when *they* have considered the Textes for the former point, let them take notice that they cannot produce *one expresse Text* of Scripture

againſt the authority of the Church: and for the *other point*, *whether* the Textes which Catholiques produce for the *Reall Preſence* doe not in the litterall Grammaticall ſence ſay all that Catholiques beleive; and *whether* all that Proteſtants labour to proove be not, that though *Hoc eſt corpus meum*, as the wordes lye, be againſt them, yet the *ſence hidden* and figurative, which *they* deſire to force upon theſe wordes, is againſt Catholiques. And having conſidered theſe two inſtances, let them upon *Mr. Chillingworth's* preſent groundes iudge how they can ſatisfy their owne reaſon and conſcience, without expreſſe Scripture for themſelves, and againſt at leaſt expreſſe words of Scripture for Catholiques, to make a ſeparation from the whole world.

5. 11. In the laſt place I deſire *them* to ſpeake freely *whether*, if this be true, *that* to be expreſſely and unambiguouſly ſett downe in Scripture, be a condition neceſſary to all neceſſary pointes of Faith, there be indeede any pointes of faith neceſſary, ſince there

is ſcarce any one Article of the Creede which ha's not beene, and is not at this day quæſtioned by many men, yea by whole Churches, in which are and have beene found perſons of great learning, ſubtilty, and, as farre as the eyes of men could iudge, piety and vertue, as *S. Auguſtin* witneſſeth of *Pelagius*, and *S. Vincentius Lerinenſis* of other Heretiques. Now if they ſay they will not beleive ſuch teſtimonies of their adverſaries probity, then the controverſies betweene Sects will become not diſputations, but calumniations and impleadments.

12. To *Mr. Chillingworth's* *fift* ground, viz. *that it cannot conſiſt with the goodneſſe of God to oblige any man as of neceſſity to beleive explicitly, or to interpret clearely thoſe places of Scripture which are obſcure and ambiguous.* I acknowledge all this: and from their owne groundes deſire Proteſtants to conſider whether any knowledge or diſtinct beleife can iuſtly be required to be yeilded to any ſpeciall pointes of Chriſtianity, ſince there are ſcarce any that have not beene controverted. *R. ad 5.*

CHAP. LVII.

An answer to Mr. Chillingworths' sixth ground.
Of the use of Reason in Faith.

R. 116. 1. TO the *sixth ground*, viz. *that since no proofe can be made out of Scripture, nor out of universall Tradition that there is any visible Iudge of the sence of Scripture: And since a mans reason is the onely facultie and principle capable of iudging, therefore Reason is the onely iudge of the sence of Scripture: but this onely for each mans owne selfe &c.* I answer 1. *That* his supposition of *no visible Iudge* is so farre from being true, that the contrary ha's all the proofes imaginable, and in the highest degree of assurance imaginable, if tradition universall for time and place, plaine Textes of Scripture interpreted by all Fathers that have written upon them, the continuall practise of the Church in Councells &c. can give a certaine proofe, as I have shewed before

before. 2. For private reaſon being a iudge, I will ſhew the impoſſibility for it to atteine the endes for which Chriſt appointed a government in his Church, (viz. Vnity of mindes and wills among Chriſtians) together with the unavoydable abſurdities attending ſuch a iudge: and this, after I have conſidered breifly the reſt of his groundes. 3. In this place I will take into conſideration the generall foundation of this his foundation, viz. *That no other iudge as to a mans owne ſelfe beſides his owne reaſon can be imagined.* Chill. 2. 11.

2. This foundation *Mr. Chillingworth* eſteemes ſo firme, that upon all occaſion he obiects it to his adverſary, and places his cheife confidence in it both as a ſword to woũd his enemy, and a buckler to defend himſelfe: for thus and in this order *he* argues, 1. *Whatſoever I doe in matter of Religion, I doe it by mine owne particular reaſon, and reſolve it finally into mine owne reaſon: And this is not onely my method, but the ſame is done likewiſe by all ſortes of men; Even thoſe that deny private*

reaſon to be iudge, deny this by their reaſon, and becauſe their reaſon tells them that it is more reaſonable to rely upon authority then upon their priuate iudgement or reaſon &c. 2. *The difference betweene a Papiſt and a Proteſtant is, not that the one iudges and the other does not iudge: but that the one iudges his guide to be infallible, the other, his way to be manifeſt.* 3. *To ſpeake properly,* ſaith he, *the Scripture is not a iudge of controuerſies, but a Rule onely, and the onely rule for Chriſtians to iudge them by: Euery man is to iudge for himſelfe by the iudgement of diſcretion, and to chuſe either his Religion firſt, and then his Church, as wee ſay: Or, as you, his Church firſt, and then his Religion: but by the conſent of both ſides euery man is to iudge and chuſe.* This appeared to mee to be the ſubſtance of *Mr. Chillingworth's* diſcourſes ſeuerally diſperſed in his booke upon this argument.

Id. ib. 115.

Id. ib. 117.

3. I confeſſe, this way of arguing of Mr. Chillingworth had a long time great effect with mee: and after conſidering it more attentively I found that of neceſſity there muſt be ſome

Sophiſme in it, becauſe it makes all parties moſt cõtradictory to one another, yet to reſolve their beleifes into the ſame point, which notwithſtanding they utterly deny: yet it was long before, to mine owne ſatisfaction, I could diſcover the ſecret: And now after all, I find not the leaſt difficulty how to expreſſe my ſelfe diſtinctly and intelligibly in my anſwer to it: notwithſtanding I will endeavour to doe it as perſpicuouſly as I can.

4. For præparation therefore hereto, I will *firſt* ſhew what faith or beleife is, and the ſeverall kindes and manners of it, together with the order how it is begotten in the ſoule &c. Now I onely ſpeake of a *rationall* and well grounded *faith*, not ſuch an one as with which many ignorant or intereſſed perſons aſſent, that is, rather with their *wills* and paſſions, then their reaſon or underſtanding. 1. *Beleife* therefore in generall is an aſſent of the underſtanding to any thing related to us, and this for the authority of the relatour: ſo *S. Auguſtin*, *That wee beleive any thing, wee owe it to* 1.

S. Aug de Vtil cred. c. 2.

authority : *that wee understand any thing, to reason.* 2. Beleife is *immediate,* or *mediate* : *immediate* when the prime relatour reveyles it immediately to the beleiver : *mediate*, when by the intervention of others. 3. *Beleife certaine* or *probable* is *either* when wee have a certainty or probability of the prime relatours authority or fidelity : or elſe, though wee be aſſured of the prime authours fidelity, when wee have a certainty or probability of the authority, fidelity and information of the ſubordinate relatour. 4. Beleife *ſupernaturall* is when the prime relatour is ſupernaturall ; And alſo when the *obiect* is ſupernaturall ; I might adde, and which is begotten in the ſoule by a *ſupernaturall vertue* (but that is not debated here.) 5. The order and manner whereby an aſſured firme ſupernaturall faith is begotten in the ſoule is, *firſt*, in *immediate divine reuelations*, the prime relatour reveyles any thing to the beleivers underſtanding by the intervention of his outward or inward ſenſes : in mediate divine re-

2. 3. 4. 5.

velations, when this is done by meanes of some persons indued with authority and ability: so that before firme faith in the thing reveyled there must necessarily præcede a certaine knowledge that such a thing has beene reveyled. 6. *Discourse of reason* may, and ordinarily does præcede beleife; but beleife it selfe is not discourse, but a simple assent of the understanding. 7 In beleife wee are to distinguish betweene the *causes*, and the *motives* of it: And when men speake of the *last resolution of faith*, they intend to consider the last *motive* or authority into which it is resolved: not the primary *efficient cause* of it. Therefore though faith be an act of reason yet it is not sayd to be resolved into reason, though produced by it, but into authority. 8. It is a mere *tauto-logy* to say, the act of faith is terminated in Reason, because reasõ iudges that it is reasonable to beleive God: For that seemes all one as if a man should say, an act of reason is an act of reason, or a reasonable act: And indeede otherwise it would be impossible to termi-

6.

7.

8.

nate faith ultimately in God, but a man should beleive God not for Gods authorities sake, but his owne.

9. 9. The use of reason antecedent to faith, and act of the understanding in assenting to a thing reveyled for the authority of God the reveyler, doe not præiudice neither the supernaturalnesse, nor certainty of Faith: because the same thinges have place in any revelation though made immediately by God: for it is with my sences that I receive the thing reveyled, and convey it to my understanding: it is with my understanding that I assent to it: and the reason why I assent to it is, because it is most reasonable to beleive God: yet none of these thinges diminish either the supernaturallity or absolute certainty of this beleife.

5. But to come to a more particular examination of Mr Chillingworths
1. Positions. 1. *Hee* argues that private reason ought to be acknowledged the Iudge of Controversies and interpreter of Scripture, *because whatsoever wee doe in Religion, wee doe it by our par-*

ticular reason: yea, even those that deny private reason to be a iudge, doe this because their reason tells them this is more reasonable &c. It is confessed that Faith is an act of reason, that is, of the reasonable faculty of the soule: and that it is the same facultie of reason which submitts and captivates it selfe to divine or Ecclesiasticall authority; for as to be Gods slave is the greatest liberty, so to renounce carnall reason when God commands it, is most reasonable. It is moreover confessed, that in such a case, when reason with submission to God captivates it selfe, and renounces all discourses of reason that would oppose such an abnegation of it selfe, that it does this from a rationall principle, viz. that it is most reasonable to beleive and submitt to God, who is Veracity it selfe. But what will follow from hence? Will any one therefore either be so unreasonable, as to conclude, that divine faith is ultimately resolved into reason as into the motive of assenting? (it is indeede the efficient cause producing the act of assent, but the last and principall mo-

tive is divine authority) or that divine revelations are to be examined and exacted according to the rule and principles of naturall reason, thereby either to stand or fall? Or lastly that when reason iudges it reasonable to receive the sence of divine Revelations from the Church endewed with authority for that purpose, Reason in that case shall be called the interpreter or iudge?

2. 6. In the second place, where *he* sayes, *The difference betweene a Papist and a Protestant is this, not that the one iudges, and the other iudges not*: (Thus farre I grant) *But that the one iudges his guide to be infallible, the other his way to be manifest.* To this I answer, that here are two iudges, 1. a *Catholique*, and his iudgement is, that his guide is *infallible*, or rather speaking in his guides language, that *she has authority to direct him.* This is true, but not all that is true: for he iudges of his *way* too, namely that that way and rule by which, and in which, his guide setts and directs him is manifest: And *he* iudges of this more rationally,

thẽ a *Proteſtãt* cã, becauſe the ſame that God appointed to be his guide, is both entruſted with this rule, and an explainer likewiſe of it to him, having not onely wordes but ſence delivered to her. 2. *A Proteſtant Iudge*; and his iudgement is, that *his way is manifeſt*: it is true he iudges ſo, but how iniudiciouſly, hath beene already shewn. But does he not iudge of *his guide*? Or, has he no guide to iudge of? Yes, that is himſelfe, or his owne reaſon, and that he iudges to be all ſufficient both for authority and prudence. *He* that in interpreting an *Heathen Oratour* or *Poet*, would not truſt his owne iudgement, or adventure his reputation to the world without alledging authorities by which he might iuſtify his iudgement: and much more, *he* that in a *tenure of land* would willingly ſubmitt his iudgement to the authority of thoſe iudges whom the law has deputed, will notwithſtanding trample upon all authority, upon the traditionary interpretation of many ages, *he* will deſpiſe Fathers, and Councells, and adventure æternall happineſſe or

misery upon his owne single iudgement: and when all this is done, will call it a iudgement of reason and discretion.

3. 7. In the third place, *To speake properly* (saith he) *the Scripture is not a Iudge of Controversies, but onely a Rule &c.* This I grant to Mr. Chillingworth, and withall that he is the first Protestant that I know of, that has spoken properly in this point. But he addes, *and the onely Rule to iudge them by.* But the contrary I thinke I have already prooued. Yet before I leave this passage I desire to be informed what controversies are here spoken of; namely whether concerning pointes necessary or unnecessary? Surely not of necessary: for how can there be controversies about such pointes, as according to his beleife are sett downe in Scripture so plainely, that no reasonable man can doubt of the sence of them? And if of unnecessary; why will they confesse that they quarrell unnecessarily? It followes, *Every man is to iudge for himselfe with the iudgement of discretion*: This is true

if the ſence be, *that* it is by the faculty of reaſon that he embraces and aſſents to divine revelations: not, that ſuch revelations are to be admitted or refuſed according as they are conſonant or repugnant to the principles of diſcourſe of naturall reaſon. It followes, *And to chuſe either his Religion firſt, and then his Church as wee ſay.* But what Church doe Proteſtants chuſe, ſince (though in effect there are infinite Churches among them ſeparating from, and damning one another; Yet) if the groundes of Proteſtantiſme be true and reaſonable, viz. 1. *That* the beleife of neceſſary fundamentall doctrines is ſufficient to make a true Church. 2. *Since* all ſuch pointes are ſo plainely conteined in Scripture, that no reaſonable man can doubt of the ſence of them, much leſſe disbeleive them. And 3. *Since* no *Proteſtants* will deny but that in all Churches (even the Catholique alſo) there are reaſonable men; it will follow that *they* muſt ſay, that indeede there is but one Religion and one Church, and ſo no choice at all. It followes, *Or as you*

Catholiques, *his Church first*, *and then his Religion*. For my part, I know no Catholique sayes so, nor any reason that should move *Mr. Chillingworth* to put such wordes in their mouthes. For if wee speake of one that is yet to chuse Christianity, and is in paine to finde a Congregatiõ to ioyne himselfe to, the difference betweene *Mr. Chillingworth* and *a Catholique* would be this: *Mr. Chillingworth* would tell him, » *Search* the Scripture attested by uni- » versall Tradition, as will appeare if » you peruse all the recordes since » Christs time: there you will finde in it » all thinges necessary to be beleived » and practised: but which, and how » many such thinges there are wee can- » not tell you: besides, they are disper- » sed up and downe in *Gospells*, *Acts*, » *Epistles*, and *Revelation*, so that it will » cost you much trouble to collect all » that are of the substance of the new » Covenant in yours and our opinions: » but to make short worke, be sure to » beleive all in grosse, and then you » shall be sure to beleive all that is ne- » cessary: And then chuse what Church

you will, for there can be no danger, ſince all cannot but agree in neceſſaries: Onely there is ſome danger in the Catholique Church, for ſhee will oblige you to beleive other thinges as well as Scripture for univerſall Traditions ſake; and beſides *ſhee* will not permitt you to thinke your owne ſelfe wiſer then the whole world. Or if you have the curioſity to live in the pureſt Church of all, then you muſt ſtudy all the obſcure unneceſſary paſſages of Scripture likewiſe (for ſuch onely can be controverted among reaſonable men) and examine what every party has to ſay for himſelfe, and then deſcend from your tribunall of iudging, and aſſociate your ſelfe, with them that you thinke the wiſeſt, *that* is, thoſe that agree with you in all your opinions, if there be any ſuch, and there ſtay, till either they or you change opinions. *But as for Catholiques*, to ſuch a man that was to chuſe both Chriſtianity and a Church, they would *firſt* tell him, *that* by his reaſon he might moſt certainly iudge that this Religion was taught by

„ Christ and his Apostles, since (be-
„ sides Recordes) the universall agree-
„ ment of the present age was that they
„ received it from an universall Tradi-
„ tion of former ages, (which is a testi-
„ mony beyond all others most irrefra-
„ gable.) 2. *They* would by the same way
„ assure him, that this Religion was by
„ the first teachers confirm'd with mi-
„ racles: and his reason upon examina-
„ tion both of those miracles, and the
„ sanctity of this Religion in generall,
„ would most assuredly conclude, that
„ the miracles were divine, and by con-
„ sequence the Religion too, and there-
„ fore necessary to be embraced since it
„ selfe sayd so. 3. *They* would upon the
„ same undeniable groundes of univer-
„ sall Tradition, assure him, that among
„ others, one necessary duty of
„ this Religion was, to live in the Com-
„ munion and under the authority of
„ such a Church, as Christ had promised
„ should be Catholique for place, and
„ never to fayle untill his coming to
„ iudge ment: which Church was one
„ body consisting of a subordination of
„ partes, among which by consequence,

one muſt needes be ſupreme; and from „
which to ſeparate, was to be divided „
from Chriſt himſelfe: in this Church „
therefore he was to fixe himſelfe inſe- „
parably: And here is to be an end of „
his iudging and chuſing. For 4. being „
in this Church, his Reaſon had no „
more to doe but to ſubmitt it ſelfe to „
the beleife and practiſe of the ſpeciall „
doctrines and præcepts, which this „
Church should teach him. Liberty „
indeede be might have to ſearch out „
interpretations of Scripture, yet ſo as „
that he muſt not contradict any tradi- „
tionary doctrines. And he might draw „
conſequences from doctrines, ſo that „
he would give leave to the Church to „
iudge whether ſuch conſequences „
were rationall and fitt to be received, „
abſtaining from others that would „
not aſſent to his conſequences. And
this is the method according to which
a Catholique would adviſe *ſuch a man*
to proceede: thus much liberty of iud-
ging he would allow to his reaſon be-
fore he did make choice of a Church;
and onely ſo much afterward.

8. To theſe diſcourſes Mr. Chil-

lingworth addes some proofes out of Scripture to iustify private reason's prætention to iudge of the sence of Scripture, as *first*. Those wordes of *S.*

1. *Paul, Try all thinges, hold fast that*
1.Thess 1. 5. v. 21. *which is good.* But I answer, here is no mentiõ either of Scripture or Church: much lesse of interpreting Scripture against the Church: the truth is, there were extant scarce any bookes of the New Testament when *S. Paul* wrote that Epistle. But the wordes before
v. 20. speake of *Propheciyings* in the Church, which perhaps *S. Paul* would have to be tryed whether they were consonant to the doctrine which he had delivered to the Church. Now who was to be the Iudge of Prophets he shewes
1.Cor.14. 32. in another place, where he sayes, *The spiritts of the Prophets are subiect to the*

2. *Prophets*, not to the ignorãt people. *A*
1.Ioh.4. 1. *secõd* proofe, is, *Beleive not every spirit, but try the Spiritts, whether they be of God or no.* To which the former answer will suffice. A third, *Be yee ready*

3. *to render a reason of the hope that is in*
1.Petr 3. 15. *you.* I cannot imagine how from this Text this Conclusion can be inferr'd,

Ergo it belonges to all Chriſtians to iudge of the ſence of Scripture, even againſt the authority of the Church.

A fourth, if the blind leade the blind both shall fall into the ditch. All the inference that I could poſſibly draw from this Text would be, *therefore* if men will not beleive their teachers, but either will rush forward themſelves, or follow others that neither have authority nor ability to teach, they are likely to fall into the ditch. For ſurely by *blind* are not meant the lawfull Paſtours of the Church, which on the contrary are in the Old Teſtament called *Videntes* or *Seers*, and by S. Paul, *eyes*: when ſpeaking of ſuch perſons as Mr. Chillingworth here gives the office of iudging to, he ſayth, *If the eare shall say because I am not the eye I am not of the body, is it therefore not of the body? If all the body were the eye, where were the hearing?* Whereby S. Paul shewes expreſſely that the hearers ought not to uſurpe the teachers office, expreſſely contrary to Mr. Chillingworths poſition.

4.

1. Cor. 12. 16.

9. I will conclude this discourse of Protestants exalting private reason against Catholique authority, with those memorable wordes of *S. Augustin*, *Those*, saith he, *who not being in Catholique unity and Communion, yet notwithstanding doe boastingly usurpe the name of Christians, are constrained to contradict the true beleivers, and have the boldnesse to seduce as it were by reasons the ignorant and unskillfull, although that our Lord is come with this preservative to ordeine faith unto the people. But this they are constrained to doe as I sayd, because they perceive well that without this there is nothing more vile aud base then they are, if their authority be compared with Catholique authority. They endeauour therefore as it were to surmount the most firmely setled and most stable authority of the most surely founded Church, by the name and promising of Reason: for this is at it were an uniforme and universall temerity of all Hæretiques. But the most clement Commander and Generall of our Faith hath strengthened his Church with this bulwarke of Authority by the most sa-*

S. Aug. Ep 56.

mous Assemblies of Peoples and Nations, and by the proper Seas-Episcopall of the Apostles, and by a few learned and truely spirituall men hath armed it with a plenteous magazine of Reason invincible.

CHAP. LVIII.

An answer to Mr. Chillingworth's seventh and eight groundes.

1. TO the seventh ground, viz. *That a certaine infallible faith is not required, since reason which is the onely agent is fallible, and the groundes not evidently certaine: such a probability will serve the turne, as can produce in a man obedience &c.* For answer hereto, I desire Protestants to consider. 1. Whether at the first planting of Christianity probable groundes of beleife had beene sufficient? If not, as most certainly, not: how come they to be sufficient now? If it be replied, that wee must either be content with probable groundes, or none: I answer *Reply.*

there is no such necessity: Because for all the substantiall pointes of Christianity wee have universall Tradition, and that with all advantages for assurance imaginable: in so much, as if all men would call him madde, that should deny that there was such a man as *King William the Conquerour of England*, which is yet attested onely or principally by a nationall Tradition there: that man would deserve a title worse then the former, that could doubt of the universall testimony of the Catholique Church all the world over, that such Traditions have come to them from their ancestours &c. 2. I desire them to consider, *what course* they will take to convert the *now Iewes* and *Turkes* or *Heathens* to Christianity, if they shall once tell them that they can give them no better then probable motives of our Religion? For *they* will doubtlesse reply, *that* they will never quitt their owne Religion in which they and their ancestours have beene bredd, and of the truth of which they likewise have (at least in their owne opinion) a probable

Tradition, for a new one not assured.
3. To consider the example of the *ancient Iewes*; for if those very persons who were eyewitnesses of the miraculous delivery of the *law*, and by consequence were most assured of the *divinity* of it, yet notwithstanding would not quitt temporall pleasures and allurements for the future rewardes therein promised; is it likely, that the Christians of these times will upon confessedly onely-probable groundes and promises, and those not to be expected till after death, renounce assured and present delights, and embrace assured and present miseries, mortifications and abnegations?

2. To the *eigth* and last ground, viz. *That since all Christians agree in necessary doctrines which are expresse, they ought not to deny Cõmunion the one to the other, for other doctrines cõtained obscurely in Scripture: And that that is the onely effectuall meanes of reducing ãd præseruing unity among Christians.* I answer, *that* it is apparently contrary to experience what is here sayd; For neither doe all R. ad 8.

Christians agree in all necessary doctrines: nor in all which *themselves* esteeme necessary: neither will they allow Communion to men differing in pointes by their owne Confession not esteemed so much as substantiall. Yea let *England* witnesse, if our *Presbyterian Calvinists* doe not thinke many thousand *Hecatombes* of Christian blood a fitt sacrifice to præpare a tyrannicall introduction of a few circumstantiall novelties: Therefore to say, men ought, and it were well if they would doe otherwise, and in the meane time destroy all Ecclesiasticall authority to constreine them to what they ought to doe, is to destroy all *Christian Communion*, indeede all manner of *Policy* and society: For upon the same groundes wee may as reasonably contend for an universall *Anarchy*, since all men ought by the law of reason and nature to live in iustice, temperance and peace, and therefore let lawes be annulled and Iudges deposed. But *God* (whose imprudence is wiser then the wisedome of men) seeing our *figmentum*,

our naturall perverſeneſſe, hath appointed *Civill Governours* to overawe delinquents with the whipp and with the ſword: and *Eccleſiaſticall* Magiſtrates likewiſe, into whoſe handes *hee* has likewiſe putt a ſpirituall ſcourge and ſworde too, to correct or cutt of putrifyed or mortifyed members: the whole foundation of which *Policy* and order would be undermined by ſuch an allowance given to all ſortes of Chriſtians to become iudges and interpreters for themſelves in matters of Religion, upon a groundleſſe and never-yet-accomplished hope that they will all agree to uſe this power with meekeneſſe and charity.

3. Beſides, let all the world iudge of the extreme *partiallity* of *English Proteſtants*: *they* ſay that no man ought to refuſe Communion for differences in pointes in themſelves not neceſſary or fundamentall: and they acknowledge that Catholiques agree with them in all pointes fundamentall, and yet they not onely refuſe to communicate with them, but call their Com-

munion damnable and *Idololatricall:* Yea moreover seeke to iustify the execution of the most bloody lawes against Catholique Preistes performing their duties, that ever any Christian nation heard of.

Ob. 4. *Mr. Chillingworth* indeede maintaines this their partiallity of refusing Communion with Catholiques upon this ground, becaus no man can be allowed by the *Councell* of *Trent* to enter into *Catholique Communion* that beleives not all doctrines of faith therein defined to be of universall Tradition: many of which *they* disbeleiving ought not, or if they would, cannot be received into Communion. Hereto

Sol. I answer. 1. That the *Bull of Pius the fourth* requires subscription to the Councell onely from Preistes &c. 2. Can any ancient Church be named that ha's not alwayes done the same? 3. Doe not the *Lutherans*, Calvinists, yea the Church of England both before and since the writing of his booke the same? 4. Does not the omission of requiring an uniforme Profession of faith, evidently destroy all Ecclesiasticall

ſticall authority, and leave every one in a liberty (hitherto unheard of in Gods Church) of thinking, and beleiving, and iudging, and ſaying, and doing what he himſelfe pleaſes? §. The unappealable authority of a Generall Councell being once deſtroyed, would not *Babel* it ſelfe and the *ſeaventy languages* of it (as ſome reckon them) be order and unity it ſelfe in compariſon with a Chriſtian Church ſo confuſed and mangled, wherein not ſeaventy but ſeaventy thouſand languages might be allowed? For as for this *phantaſticall Vtopian way of Vnity* here firſt deviſed and propoſed to the world by *Mr. Chillingworth*, let even the moſt ignorant of *Mr. Chillingworthes iudges* give ſentence, whether as long as men have paſſions, and as long as there is pride in their heartes and tentations in the world, it be not utterly impoſſible to be compaſſed? and if upon an impoſſible ſuppoſition it were effected, whether ſuch a kind of unity would deſerve the name of *unity*, and not rather of an uni-

verſall ſtupidity and *Lethargy.*

CHAP. LIX.

An anſwer to Mr. Chillingworthes objection concerning difference among Catholiques about the Iudge of Controverſies.

1. HAving thus farre conſidered *Mr. Chillingworthes* generall groundes concerning a Iudge of Controverſies diſperſed in ſeverall places through his booke: I will proceede to take a view of his principall *Obiections* againſt the Catholique doctrine concerning the authority of the Church. Which obiections are of ſeverall natures, for ſome proceede directly againſt it, others onely againſt ſome conſequences from it. I will therefore
1. weigh *firſt his obiections* grounded upon the different opinions of Ca-
2. tholiques concerning that point. 2. *His reaſons* directly prooving (as he beleives, that *no Church of one denomination* can be infallible) and therefore

not the Catholique Church. 3. His *proofes* that Catholiques in their *resolution of faith* are entangled in *circles* and absurdities. 4. His *arguments* to demonstrate that Catholiques can have no assurance either of the authority of the Church, or the validity of any acts performed by the Pastours thereof &c. But before I attempt a discussion of these particulars; I may in generall say of all his obiections, that since they proceede onely against the word *infallibility*, and that *word* extended to the utmost height and latitude that it can possibly beare, Catholiques, as such, are not at all concerned in them, seeing neither is that expression to be found in any received Councell, nor did ever the Church enlarge her authority to so vast a wideneſſe as *Mr. Chillingworth* either conceived, or at least, for his particular advantage against his adversary, thought good to make show as if he conceived so. 3. 4.

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among them in what subiect this *infallibility* or authority is to be placed. The most pressing and pertinent passage in his booke concerning this subiect in this which followes, viz. *What shall we say now if you be not agreed touching your pretended meanes of agreement? How can you pretend to unity either actuall or potentiall more then Protestants may? Some of you say the Pope alone without a Councell may determine all Controversies: but others deny it. Some that a Generall Councell without a Pope may doe so: Others deny this. Some, both in coniunction are infallible determiners: others againe deny this. Lastly some among you hold the acceptation of the decrees of Councells by the universall Church to be the onely way to decide controversies: which others deny by denying the Church to be infallible. And indeede what way of ending Controversies can this be, when either part may pretend that they are part of the Church, and they receive not the decree, therefore the whole Church hath not received it?*

Mr. Chil. c. 3. parag. 6.

Sol. 1. 3. Hereto I answer 1. That there is

indeede no neede at all of an anſwer, ſince the very obiection anſwers it ſelfe: for by ſaying there are variety of opinions among Catholiques, acknowledged for ſuch even while they differ, it followes that the obiectour is not obliged to ſubmitt to that *Iudge* which any Catholique refuſes. 2. None of theſe will deny that *decision* of the *Councell of Trent*, viz. *Eccl ſiæ eſt iudicare de vero ſenſu ſacræ Scripturæ*, (that is,) *It belonges to the Church to iudge of the true ſence of Holy Scriptur:* And Proteſtants will not be urged to ſubmitt to any more rigide or higher expreſſion. 3. Yea moreover, this indulgence, I am confident, will be granted them, namely, That no man will endeavour to oblige them further then to doctrines and practiſes determined by one or more *Councells uniuerſall, confirmed by the* Pope, and *actually receiued* and accepted by all Catholiques, *that is as much as to ſay*, to beleive *that* there is indeede *an obliging authority* in the *Catholique Church*, let it be limitted and confined as ſtreitely, and with as many

2.

3.

Provisi's as any Catholique, or indeede any reasonable man shall thinke good.

CHAP. LX.

His reasons prooving no Church of one denomination to be infallible, answered.

1. IN the second place wee will weigh his reasons to proove that no Church of one denomination is infallible, and by consequence no Church at all. His wordes are, after he had sayd that he *was willing upon courtesy to grant that Christ made a promise* (absolute) *of indefectibility to his Church, but he interprets it onely in this sence*, viz. *That true Religion shall never be so farre driven out of the world, but that it shall alwayes have some where or other some that beleive and professe it in all things necessary to salvation: and that such beleivers shall never erre in fundamentalls, for if they did they were not a Church: But he*

Mr. Chil. c. 2 parag 139. & c. 3. per tot. &c Ob.

denyes vtterly that there is any Church fitt to be a Guide in fundamentalls, because no Church is fitt to be a Guide but onely a Church of some certaine denomination, as the Greeke, the Roman, the Abyßine &c. For, sayes he, otherwise no man can poßibly know which is the true Church but by a præexamination of the doctrine controverted, and that were not to be guided by the Church to the true doctrine, but by the true doctrine to the Church. Now, sayes he, that there is not any Church of one denomination infallible in fundamentalls is evident: for 1. if it were an infallible Guide in Fundamentalls, shee would be infallible in all thinges which shee proposes and requires to be believed. 2. That being a point of so maine consequence, certainly the Scripture would have named that Church. 3. Because Catholiques themselves build the assurance of the Churches infallibility onely upon motives very credible, but not certaine. Lastly because it is evident, and even to impudence it selfe undeniable that upon this ground of beleiving all thinges taught by the present Church as taught by

Christ, errour was held: for example, the necessity of giving the Eucharist to Infants, and that in S. Augustin's time, and that by S. Augustin himselfe: and therefore without controversy this is no certaine ground for truth which may support falsehood as well as truth. The same may be sayd of the doctrine of the Chiliasts, which S. Irenæus and S. Iustin Martyr say was a Traditionary doctrine from the Apostles times &c.

Vol. 1. 2 To answer this discourse by parcells: And *first* concerning his exposition of *Christ's promise of indefectibility to his Church*, it ha's beene answered in more then one place already.

2. 2. Where he sayes, that there is no Church fitt to be a Guide in Fundamentalls: I desire to know whether those whome Christ ha's appointed in his Church to be *Overseers* (Ἐπισκόπους) *Teachers* (Διδασκάλους) *Governours and Assistants* (Ἀντιλήψεις, κυβερνήσεις, ἡγεμόνας &c.) be not fitt to be accounted *Guides* at least in Fundamentalls? Againe whether an agreement of all these *Governours* meeting in a Generall Councell be

not the ſupremeſt authority? Thirdly whether that authority which is indeede ſupreme be not unappeable from, and neceſſarily to be ſubmitted to by all particular ſubordinate perſons? To ſay ſuch perſons haue no authority to be Guides, is to contradict expreſſe Scripture: And to ſay that there can be a ſubordination of authority without one that is ſupreme, Or that that which is indeede ſupreme may by particulars (perſons, or Churches) be oppoſed, or ſo much as appealed from, is to contradict not onely what is aſſumed, but evident reaſon, and all order. 3. Where it is 3.
ſayd, *That no Church is fitt to be a Guide in Fundamentalls, but onely a Church of one denomination, as Greeke, Romã, Abyſſine &c. for otherwiſe no mã cã poſſibly know which is the true Church, but onely by a praeexaminatiõ of the doctrine, ãd that were not to be guided by the Church to the true doctrine, but by the true doctrine to the Church.* I anſwer, That a Catholique Church there is (as wee profeſſe in the Creede:) and that this Catholique Church is viſible and ea-

ſily to be deſigned, plainely diſtinguishable from new Sects and innovating congregations; and that this body repræſentatively united is the ſupreme authority on earth; and that every particular member of this Catholique Church, as ſuch, is a ſufficient Guide to thoſe that live in her Communion. As concerning his Phraſe, *a Church of one denomination*, I grant that God ha's not apparently obliged himſelfe to confine his Promiſes to any particular *Dioceſe*, *Province*, or *Nation*; no not perhaps even to Rome it ſelfe: Onely this may certainely be affirmed that the Catholique Church ſhall by vertue of Chriſts Promiſes continue to the worlds end a viſible Church, teaching all ſubſtantiall doctrines of Chriſtianity, guided by a lawfull ſucceſſion of Paſtours, under one viſible Head, which viſible Head has hitherto for above ſixteene Centuries beene the Bishop of Rome, and that is a faire præſumption that it will be ſo to Chriſt's ſecond coming: for I know nothing but a generall earth-

quake there and ſwallowing up of that place that is likely to hinder ſuch a ſucceſſion, ſince it has already abidden all variety of oppoſitions and tempeſts, when the whole power of the Roman and infernall Empire ſought to extinguish it, and when all ſortes of Heretiques and Schiſmatiques ſought to undermine it. But I shall ſpeake more of this when I come to the laſt Coneluſion cõcerning the perpetuall Viſibility of the Church.

3. In the fowrth place, to his firſt proofe *that no Church of one denomination can be an infallible Guide in Fundamentalls, becauſe if ſo, then shee should be infallible in non-fundamentalls alſo.* I anſwer, that even by Mr. Chillingworths owne confeſſion it does not follow that if Chriſt hath promiſed to præſerve his Church from all errour in Fundamentalls, that therefore by vertue of that promiſe shee should be exempted from all errour whatſoever, And the reaſon given by Mr. Chillingworth is worth the marking, *The Church*, ſayes he, *may erre, and yet the gates of* 4.

Hell not prevayle against her: for seeing you (Catholiques) *doe and must grant that a particular Church may hold some errour, and yet be still a true member of the Church; Why may not the Universall Church hold the same errour and yet remaine the Universall Church? unlesse every the least errour be one of the gates of Hell.*

5. And indeede many Catholique writers there are who, upon the same grounds with *Mr. Chillingworth*, extend the promise of the Holy Spirits assistance to the Church not to all inconsiderable circumstantiall doctrines, but substantiall and traditionary onely: And for a further proofe wee may adde, *that* there are some *Fathers* of great antiquity and authority who hold (whether iustly and truely or no, I debate not, but they hold) that there are reall differences betweene the *fower Euangelists* in some circumstances of no. consideable moment related by them, and by consequence there must of necessity *in their opinion* be an errour, such as it is, in some one of them at least: so likewise *S. Hierome* tells us that in his

time ſome learned Catholiques were of opiniõ that the Apoſtles ād Evāgeliſts in the New Teſtamēt quoted ſome paſſages of the Old Teſtament and the Septuagint meerely out of their memory not looking into the bookes themſelves, and that by that meanes their memory fayling their quotations were not exactly true: yet notwithſtanding thoſe Fathers were farre from quæſtioning the authority or infallibility of any one of the Evangeliſts as concerning any ſubſtantiall doctrine conteined in any of their Goſpells &c. So likewiſe in the Latin Tranſlation of the Bible there are differences from the Originalls now extant, and ſome of them not unconſiderable: Now it is not determined by the Church that where ſuch differences are the Originall is alwayes to be rectifyed by the preſent Tranſlation. And much greater differences there were betweene the ancient *Italica* and other *Latin Tranſlations* of the ancient Church and this of *S. Hieromes*: as likewiſe yet greater betweene the *Septuagint* and the *Hebrew*; *S Hier in Mic. 5.*

and yet neither doe the Apostles refuse to quote some passages out of the Septuagint wherein the Translation is manifestly faulty, however in a matter inconsiderable : neither will any Catholique affirme that the promise of the Holy Spiritt's assistance did fayle the Ancient Church allthough it onely made use of a Translation of the Scripture very imperfect if compared with *S. Hieromes* : no not though upon such differences of reading it were possible to ground doctrines which might be erroneous: it is true, such doctrines would be of no considerable moment, but however they might be erroneous, yet without any præiudice to Christs promises to his Church. So that the Church even when shee does upon supposition erre, yet shee does not even thē leade any man out of the way to heaven, or within the danger of Hell-gates, seeing the promises of Christ are infallible that his Spirit shall conduct, or rather præserve his Church in the beleife and profession of all truthes, at least necessary :and as for pointes su-

pernumerary or unneceſſary, neither unwilfull ignorance, nor unavoydable miſtake ſhall be imputed as ſinfull to any man.

6. To the ſecond proofe, viz. *That if the promiſe of infallibility had beene made to any Church of one denomination, certainly the Scripture would have named that Church, and have directed all Chriſtians to have recourſe unto her, it being a point of ſo maine importance.* I anſwer, 1. The inference is not at all concluding, as I ſhewed before in the firſt Concluſion. 2. The Scripture ha's expreſſely mentioned ſuch promiſes made to the Church, and if wee will follow either reaſon or Catholique Tradition interpreting Scripture, wee muſt at leaſt apply thoſe promiſes to the whole body and ſucceſſion of the Catholique Church united under one *Head*, ſince no particular man or Church, conſidered onely as a diſtinct member of the whole can pretend to theſe promiſes as peculiarly applicable to themſelves. Now this whole body was as apparent and diſtinguishable from

particular Sects in the times of S. Augustin, and S. Gregory as if had beene a Church of one denomination, since they framed all their arguments and discourses from the apparent visibility of it: And surely to any one that would not shutt his eyes, would have appeared as cleare and demonstrable in Luthers time also.

7. To the third proofe of *Mr. Chillingworth*, viz. *That Catholiques build their assurance of the infallibility of the Church onely upon fallible and uncertaine groundes and markes.* I answer that I have made the contrary appeare in severall places before, demonstrating that it is grounded upon the most firme unshaken foundation that reason can have, viz. Vniuersall Tradition, by which it is more effectually prooved then any particular booke of Scripture hath beene.

8. To his last proofe against the Churches infallibility from his two examples wherein the Church is sayd to have erred universally in pointes prætended to be of Tradition, as namely about the giving the blessed Sa-

crament to infants, mentioned by S. Auguſtin; and the doctrine of the *Millenaries*, *by S. Iuſtin Martyr and S. Irenaus*. For the firſt example, I referre my ſelfe to the ſatisfactory anſwer given by *Cardinall Perron* to the ſame obiection made by *King Iames*. *Perr repl. l. 1. obſ 3. c 11.*

2 Concerning the *other example of the doctrine of the Millenaries &c.* I anſwer that *S. Iuſtin* Martyr ſaith not that it was a *Catholique* Tradition, nor received by the whole Church, but only of himſelfe and *many other* Chriſtians: but withall that there *were many alſo who were of a pure and pious Chriſtian beleiſe which did not acknowledge it*. And when all that could be alledged to proove that doctrine to have beene an *Apoſtolique Tradition* was ſayd, the proofe ended upon the report of *Papias*, a very credulous man, one that loved to tell ſtories many of which could not find beleife in the Church, a man meanely learned, and by conſequence one that might very probably miſtake what he ſayes *S. Iohn* told him concerning that point. *S. Iuſt. M dial. cũ Tryph.*

CHAP. LXI.

An answer to Mr. Chillingworth's objection of circles and absurdities to the resolution of Faith of Catholiques.

1. A Third ranke of arguments with which Mr. Chillingworth combatts the infallibility of the Church is grounded upon the absurdities, Meanders and circles which *he* sayes most unavoydably follow the Resolution of the Faith of Catholiques. Let us heare the summe of his allegations in his owne wordes. *For Gods sake Sir tell mee plainely: in those Texts of Scripture which you alledge for the infallibility of your Church, do not you allow what sence you thinke true, and disallow the contrary? And doe you not this by the direction of your private reason? If you doe, why doe you condemne it in others? If you do not, I pray you what direction do you follow? Or whether you follow none at all? If*

Mr. Chil. cap. 2. 218.

none at all, this is like drawing Lotts, or throwing dice for the choice of a Religion: If any other, I beseech you tell mee what it is. Perhaps you will say, the Churches authority; and that will be to dance finely in a round thus, To beleeve the Churches infallible Authority, because the Scriptures avouch it; and to beleeve that Scriptures say and meane so, because they are so expounded by the Church. Is not this for a Father to beget his sonne and the sonne to begett his Father? For a foundation &c. The Church you say is infallible; I am very doubtfull of it. How shall I know it? The Scripture you say affirmes it, as in the 59. of Esay, My Spirit that is in thee &c. Well I confesse I find there these wordes: but I am still doubtfull whether they be spoken of the Church of Christ: and if they be, whether they meane as you pretend. You say, the Church sayes so, which is infallible. Yea but that is the Quaestion, and therefore not to be begged but prooved: neither is it so evident as to neede no proofe; otherwise why brought you this Text to prooue it? Nor is it of such a strange quality above

all other Propositiõs, as to be able to proove it selfe. What then remaines &c. But

dd. ib. n. 5. *Universall Tradition* (*you say, and so doe I too*) *is of it selfe credible: and that ha's in all Ages taught the Churches infallibility with full consent. But that it has, I hope you would not have mee take upon your word: for that were to build my selfe upon the Church and the Church upon you. Let then the Tradition appeare; for a secret Tradition is some what like a silent Thunder. You will perhaps produce &c.*

Vol. 1. 2. For answer hereto, 1. if *Mr. Chillingworthes adversary* had grounded the doctrine of the Churches authority meerely and onely upon Textes of Scripture capable of contrary sences there might have beene iust ground for Mr. Chillingworth to have pleased himselfe, as he oft does, in insulting thus on him, and intangling him thus in his circles: But Mr. Chillingworth himselfe absolves him toward the latter end of the former passage, where he sayes, *But universall Tradition* (*you say, and so doe I too*) *is of it selfe credible, and that ha's in all Ages*

taught the Churches infallibility &c. Whereby he ſhewes clearely that his adverſary, though he ſerves himſelfe, (as reaſonably he may and ought) of ſome Texts of Scripture to fortify the Traditionary doctrine of the Churches Authority, yet makes not thoſe Texts underſtood in his owne ſence his onely foundation, but univerſall Tradition, which is the proper foundation even of the credibility of Scripture it ſelfe: and therfore all Mr. Chillingworth's inferences and retortions doe not even in his owne opinion, in any degree wound, nor ſo much as incommodate his aduerſary.

3. Secondly I anſwer, that whatſoever arguments have beene or can be made by Proteſtants againſt the manner of *Reſolution of Catholique Faith*, doe not touch the Church at all: ſince ſhee ha's not intermedled in that Scholaſticall nicity of the Reſolution of Faith: If particular men to exerciſe their witts, and to boaſt their ſubtilty doe buſy themſelves in this laſt inquiſitive age about ſuch curioſities undebated and unheard of among 2.

the ancient Doctours of the Church, what is that to the Church herselfe, or her Traditionary doctrines, which were proposed and beleived before that new language of the Schooles was invented.

3. 4. But thirdly to demonstrate that Protestants doe vainely flatter themselves in supposed advantages against Catholiques about this point of *Resolution of Faith*, I will endeavour as breifely and as perspicuously as I can to sett downe the state of that Controversy, which when I have done, I beleive that without any further trouble, it will iustify it selfe nor to be obnoxious to those circles and absurdities which Protestants charge upon it.

5. Now for a præparation thereto I will lay downe these groundes, viz.
1. That that is the thing into which wee say Faith is last resolved which is the prime motive or authority for whose
2. sake wee beleive. 2. In all kindes of beleife the prime authority which deserves Faith must have *two qualities*,
3. viz. Knowledge, and veracity. 3. In

divine Faith the prime authority is alwayes the prime Verity or God. 4. In divine Revelations wee are to distinguish the faith or assent which wee give to the truth reveyled from the knowledge or assent to the Revelation, or act of reveyling. 5. In immediate divine Revelations wee beleive the truth it selfe for the authority of the reveyler or relatour himselfe which is God: and wee assent to the revelation, having a certaine knowledge thereof either by the helpe of our sences externall and internall, or without them immediately by our understanding. 6. But if divine Revelations be conveyed to us by a second hand, that is, by the report of others, yet then faith is not resolved into the conveying authority, but into the prime. 7. To make faith by vertue of the prime authority certaine or firme I must have assurance of the certitude of this conveying hand, *that is*, not onely that this conveying hand did receive those revealed truthes, but the true sence of them likewise, and withall was not subiect to errour in the

4.

5.

6.

7.

propagating of them.

6. Having layd theſe groundes, wee will make application of them to the preſent purpoſe in a few examples.

1. Exãple. *The firſt* shall be of a Revelation made by God immediately either by *expreſſe language or dreames or viſions or the Oracle of vrim &c.* (for all theſe are of the ſame nature, as much as concernes certainty) as when God reveyled to the Prophet Iſaiah the *myſtery of the Conception of the Meſſiah of a pure Virgin:* In this caſe the Prophet (it is to be ſuppoſed) was aſſured by a certaine knowledge that this revelation was reall and not imaginary: ſo that *hee* beleived the truth reveyled with a moſt firme faith for the authority of God the prime verity, whom he knew to be the reveyler, for if he had not aſſuredly known this, hee could not have adhæred firmely to the myſtery, though in it ſelfe never

2. Exãple. ſo true and infallible. *A ſecond example* shall be of an immediate revelation alſo, but yet ſomewhat of a different nature from the former, viz. Of *our Saviour* teaching the Iewes

that

that he was *the Meßiah the eternall Sonne of God*, and confirming this truth by divine Miracles. In all outward appearance he ſeemed to be but a man, and therefore what he taught could not be the obiect of divine Faith, neither could his hearers have aſſurāce of his authority, unleſſe they were aſſured of the truth of his miracles. *A third example* shall be of the ſame reveiled truth, viz. *That Chriſt was the Meßiah &c.* but propoſed to perſons living in the ſecond or third ages after that time by thoſe who either were themſelves eyewitneſſes, or received it from thoſe that were. In this caſe the perſons living in the ſecond or third age if they had not certitude that thoſe that told them this did not lye, could not with a faith rationally firme and certaine aſſent to thoſe truthes. But certaine they might be, and moſt undoubtedly were: and the grounds of this certainty were, as I have largely shewed before, a certaine knowledge both that they all heard theſe and all other ſubſtantiall truthes of Chriſtianity from their anceſtours as 3. Exāple.

a Tradition Vniversall (whether written or no, it matters not) and that it was as impossible that all their ancestours all the world over should conspire to seduce them with a lye, as that their owne eyes and eares should deceive them. In all these examples there is the same resolution of Faith: for both the immediate witnesses of these Revelations and their successours doe resolve their faith in these supernaturall Truthes finally and onely into the authority of the prime verity, For if any of them should be asked, *Why* doe you beleive that *Christ is the aternall sonne of God*? They would all answer because God has so reveyled, neither could they proceede any further: But if they were asked, how are you certaine that there was such a divine revelation? The immediate witnesses would say, Wee saw and heard Christ himselfe publishing these truthes, and with a world of stupendious miracles confirming them: And their successours would say, Wee receive the same truthe by an Vniversall Tradition, not onely in it selfe and of it selfe

credible, and in a high degree certaine but ſuch an one as has more advantages to demonſtrate it's certainty, then any other that ever was. Now what ha's beene ſpoken of the *ſecond* and *third* ages may upon the ſame groundes be verifyed of the *fourth*, *fifth* and all following to the worldes end. And likewiſe what hath beene exemplifyed in one or two ſupernaturall Truthes reveyled, may be extended to all the ſubſtantiall pointes of Chriſtianity, all which, as I before demõſtrated, arrive unto us by the ſame conveying hãd of Vniverſall Traditiõ by ſeverall wayes, as writing, publick profeſſiõ ãd practiſe propogated.

7. Now among theſe truthes or doctrines coming by Vniverſall Tradition, (and for that reaſon beleived moſt aſſuredly by all Catholique Chriſtians, and by conſequence moſt certaine ãd indubitable) one principall one is *the authority of the preſẽt Church*, cõſidered not as a relatour onely, but as authoriſed by Chriſt to teach this ãd all other doctrines ſo as as to oblige all mẽ to beleife and obedience: Which

speciall doctrine though it were onely testifyed in Scripture (as it is evidently enough) were sufficient against those that acknowledge onely Scripture for their Rule: yet *wee* are certaine of the truth of this doctrine by the former Rule which can neither fayle us, neither can wee be mistaken in it, viz. Because it is universally beleived in the present Church as a doctrine Traditionary, and moreover it is attested by all ancient records of the Fathers of the Church, *nemine explicitè contradicente*, and it ha's beene practised by Councells in all ages, not one Catholique renouncing his obedience; in so much as to my understanding there is not one Christian doctrine delivered with so full an assurance, nor in the sence and meaning whereof it is lesse possible for a man to be mistaken. Now by vertue of this speciall Truth of the Churches authority Vniversall Tradition (which of it selfe is most credible and certaine) being beleived and attested by the present Church becomes most necessary to be beleived by us, *the Church*

ſupplying the place not onely of a witneſſe, but of an *Embaſſadour* likewiſe inſtructed and employed by Chriſt himſelfe (as *S. Auguſtin* moſt effectually maintaines) ſo that in beleiving and obeying her wee beleive and obey Chriſt himſelfe, according to Chriſts owne expreſſion, *He that heareth you heareth mee*, and, If *any one heareth not the Church, let him be to thee as a Heathen and a Publican.* And therfore they that beleive Chriſtian doctrines onely becauſe they thinke they find them in the Scripture, and beleive the Scripture onely becauſe their reaſon or fancy (which they miſcall the teſtimony of Gods Spiritt) tells them that it is the word of God, though the doctrines themſelves beleiued by them be true, yet it is a hazzard, as to them, whether they be ſo or no, or however whether that be the ſence of them or no; it being all one as if a man by ſome caſualty had found a tranſcribed copy of ſome part of an *Embaſſadours pattent* or inſtructions: Whereas Catholiques receive the commandes of their heavenly

King and Master from his Embassadours owne handes, which not onely will not conceyle any thing necessary or requisite from them, but likewise will be able upon occasion to cleare all manner of difficulties that may arise about the sence of the sayd instructions or Patent, having received glorious promises of continuall residence among us, and of divine assistance to præserve him from any, at least dangerous, errour:

8. These thinges thus supposed Mr. Chillingworth's prætended *Circles* and absurdities in the *Resolution of Catholique Faith* doe clearely and evidently vanish: For a Catholique does not onely or cheifely beleive (v. g.) *the Churches authority* because to his private understanding and reason the Scripture seemes to say so: but because he knowes that the present Catholique Church teacheth so both by profession and practise, and that shee teacheth this as a Catholique Tradition beleived and practised in all ages: then which it is impossible there should be any testi-

mony more aſſured and infallible: ſo that if a man can be ſure of any thing done before his owne times (as all reaſonable men doe agree that one may) he cannot avoyde being moſt ſure of this, if his paſſion or intereſts doe not hinder him from ſearching into the groundes of it. I neede not therefore particularly give an anſwer to *Mr. Chillingworthes* diſcourſe before produced, ſince it wholly proceedes upon a miſtake of his adverſaries and other Catholiques groundes; and ſince himſelfe in the cloſe of it ſeemes to confeſſe, by obiecting to himſelfe Vniverſall Tradition, that if this doctrine of the Churches authority could be made appeare to be grounded upon Catholique Tradition, it would be as much credible as if the Scripture had expreſſely teſtifyed it, and by conſequence would not bee lyable to any circles or abſurdities. So that truly I wonder why (ſeeing *Mr. Chillingworth* could not be ignorant that Catholiques doe generally prætend that this doctrine comes from Tradition, beſides the proofes of it out of

Scripture) he should notwithstanding dispute against it, as if there were no other ground for it, but two or three questionable passages of Scripture.

CHAP. LXII.

An answer to Mr. Chillingworths allegations of pretended uncertainties and casualties in the groundes of the faith and salvation of Catholiques.

1. THere is in *Mr. Chillingworthes* booke another ranke of obiections, which though they doe not directly combatt the Churches (infallibility, or) authority, yet they had great effect upon mee because they seemed to inferre that the faith and salvation likewise of Catholiques depended upon extreme uncertanties and casualties, and by consequence that a Catholique could not give any assurance that his faith was safely grounded. For thus *hee* argues, *The salvation of many millions of Papists (as*

Ob. Mr. Chil. c. 2. parag. 63. ad 41.

they ſuppoſe and teach) *depends upon their having the Sacrament of Penance duly adminſtred to them: this againe upon the Miniſter's being a true Preiſt, which is a thing that depends upon many uncertaine and very contingent ſuppoſalls, as* 1. *That he was baptized with due matter.* 2 *With due forme.* 3. *With due intention.* 4. *That the Biſhop which ordeined him Preiſt, ordeined him likewiſe with due forme, intention &c.* 5. *That that Biſhop himſelfe was a perſon fitly qualifyed to give orders, that is, was no ſimoniake &c.* 6. *That all that Biſhops Progenitours were fitly qualifyed: and ſo till he arrive to the founteine of Preiſthood. Now he that ſhall putt together and maturely conſider all the poſſible wayes of lapſing and nullifying a Preiſthood in the* Church *of Rome, I beleive,* ſaith he, *will be very inclinable to beleive that in an hundred ſeeming Preiſts, there is not one true one. But ſuppoſe this inconvenience aſſoyled, yet ſtill the difficulty will remaine whether he will pronounce the abſolving wordes with intent to abſolve you: for perhaps he may be a ſecret Iew,*

or More, or Antitrinitarian : which if he be then his intention, which is neceſſary to the validity of a Sacrament, will be wanting &c.

Sol. 1. 2. Hereto I anſwer 1 That ſuch kind of prætended uncertainties or nullities in particulars doe not præiudice the authority and ſtability of the Church in generall, but that if it be true, which ha's allwayes beene beleived in the Church, viz. That Chriſt ha's promiſed to continue till the worlds end a Church governed by lawfull Paſtours, and præſerved in all truth, *hee* will engage his omnipotency to make good his fidelity, and by conſequence he will take care to prævent or remedy all obſtacles that can be imagined to be otherwiſe able to evacuate ſuch *his* promiſes: and I ſuppoſe two ſuch attributes of Chriſt are a foundation ſtrong enough to build a faith not obnoxious to ſuch a world of caſualties, as *Mr. Chillingworth* ſuſpects. 2. That *Mr. Chillingworth's* whole diſcourſe proceedes upon a miſtake of the eſtabliſhed doctrine of the Catholique Church,

2.

which ha's not declared all thoſe thinges to be nullities, nor any of them in the ſence that *hee* alledges. It is true, in the Canon law and among Caſuiſts there are mentioned many nullities of Orders and other Sacraments, as v. g. Simony and hæreſy or Schiſme are ſayd to nullify the Ordination of a Bishop or Preiſt: But how to nullify it? by taking away the Character wholly? No. But the Church to shew her deteſtation of thoſe ſinnes ſuſpends the authority of exerciſing thoſe Offices from any one that is guilty of thoſe ſinnes, and likewiſe from thoſe that are ordeined by ſuch Simonicall or Hereticall Bishops, till they have given ſatisfacti on to the Church: And therefore in that moderate iudgement of *Pope Melchiades* (ſo much commended by *S. Auguſtin*) when he decreed that if the Donatiſts would returne to the Catholique Communion, their Bishops, if the more ancient in any Citty, should be acknowledged the lawfull Bishops of ſuch a Citty, or if the younger, should ſucceede upon the

S. Aug. Ep. 162.

first vacancy, there was no mention made of *a reordination* of *such Hæreticall or Schismaticall Bishops*, or of any
3. *Preists* made by them. 3. It is not true that the salvation of Catholiques doth absolutely depend upon the Sacrament of Penance lawfully administred: For though it be necessary to the being of the Church in generall that that and all other Sacraments be lawfully administred, and by consequence wee may be assured that Christ will in generall prevent all reall wants and obstacles thereto: yet it is not necessary that this should be affirmed of each Catholique in particular: For to Christians which are *adulti*, that is, capable of the exercise of *Faith*, *Hope* and *Charity* even actuall *Baptisme* lawfully administred it not absolutely necessary, for in such Persons the *Votum Baptismi* will supply all wants or defects impossible to be avoyded; and much more certainly will the same *Votum* serve for other Sacraments, as the *Eucharist*,
4. *Penance &c.* 4. Concerning *intention*, which the Church ha's indeede defi-

ned to be a neceſſary requiſite to denominate a Sacrament to be lawfully adminiſtred, *Mr. Chillingworth* might, and, I am confident, did know that very many good and learned Catholiques doe expreſſe the meaning of the Church to be onely this, viz. *that* it is requiſite to Sacraments that they be not adminiſtred ieaſtingly, hiſtrionically and ridiculouſly, but after ſuch a manner that it may reaſonably be iudged that *hee* which adminiſters them intends to performe his duty and office impoſed on him by the Church, that is, to performe and conferre a Sacrament, and not to play the foole: Not that the Church ever intended that the Sacraments should be valid or null according to the inward fancies of the adminiſtrer, or that it should be in the power of an atheiſticall or malicious Bishop or Preiſt to damne all his Dioceſe and Parish. And for a further proofe of this it is obſervable, that even at the very time when this *article* concerning the *neceſſity of intention* was debated and concluded in the Councell of Trent *acer-*

taine Bishop declared openly this sence of that Article against certaine disputing Schoolemen, and during the sitting of the Councell published a booke to the same effect, no man censuring or condemning him.

3. And these are the principall arguments produced by *Mr. Chillingworth* against the *infallibility* (as he loves to call it) of the Church: at least such of them as had the greatest effect upon mee during my time of Protestancy to hinder mee from submitting my selfe to the authority of the Catholique Church, or indeede to any authority at all as obliging in conscience: Which arguments when I came to examine them appeared to mee in generall not to touch the established doctrine thereof at all. Whether they were of greater force against *his particular adversary*, it concerned not *mee*, neither had I commission or authority to examine.

4. It is not my purpose in this *Narration* to give particular answers κατὰ πόδα to all his obiections: Onely

this I profeſſe that I doe neither remember any one through his whole booke which formerly had any ſtrong influence upon mee, nor ſince my becoming a Catholique after not a perfunctory per-uſuall of it have I mett with any which to mine owne underſtanding, upon the groundes by *mee* formerly layd, doe not ſeeme *to mee* eaſily anſwerable. And I am confident that if any *Proteſtant* ſhall apply *Mr. Chillingworth's* diſcourſes to the eſtabliſhed doctrine and expreſſions of the Catholique Church, he will acknowledge that, notwithſtanding any thing ſayd by *him*, this may remaine true, *That the Catholique Church hath authority to propoſe pointes of Faith, and to interpret Scriptures; and that no particular Churches or Chriſtians may or ought to contradict or refuſe to ſubmitt to her determinations and interpretations.* Inſomuch as if *Mr. Chillingworth* had beene ſo fortunate as to have undertaken no more then to examine the doctrine of the Church, *hee* would ſcarce have made uſe of, and much leſſe would *he* have relyed ſo

confidently upon the ſtrength of any of thoſe arguments which *he* has produced againſt *his adverſaries poſitions*: *Hee* muſt have beene forced either to acknowledge the truth of the Churches doctrine, or have putt himſelfe to the trouble of inventing other kind of arguments, then any I could yet meete with either in his or any other Proteſtants writinges.

CHAP. LXIII.

Dangerous conſequences of Proteſtants doctrine againſt the authority of the Church.

1. I Will at length putt an end to this tædious (but that it is ſo neceſſary) a diſcourſe upon this *ſecond Cõclusion concerning the Iudge of Controverſies and authoritative interpreter of Scripture* by ſhewing, among many, ſome ſpeciall enormous and unavoydable conſequences of the doctrine of Proteſtants concerning this Point, who refuſe, yea oppoſe the conſent

of the preſent and ancient Catholique Church propounding doctrines of Faith and interpreting Scripture, and ſubmitt to their owne particular *reaſon* or *private Spirit*.

2. *The firſt* is an impoſſibility of Vnity, yea though reaſon were ſuffered to proceede ſimply without mixture of paſſion and intereſt, as experience and reaſon it ſelfe shewes, and it hath beene already prooved. 1.

3. *The ſecond*, an evident contradiction to Vniverſall Antiquity, which will not afford one example of any Catholique writer that either hath affirmed *that* in interpreting Scripture every man is to follow the guidance of his owne reaſon or private Spirit againſt the authority of the preſent Church: or that hath himſelfe refuſed, or taught others to refuſe upon any pretence to ſubmitt to the determinations of the preſent Catholique Church. 2.

4. *The third* is, that if the Vniverſall teſtimony of the *preſent* Church either by her publick profeſſion and 3.

practise, or in her decisions in a Generall Councell doe not indispensably oblige all Christians to obedience upon this pretended exception that no expresse mention is made in Scripture of such an unlimitted power given to any Church of one denomination; *Then* it will follow that those Churches and Councells which have assumed to themselves this authority to exact subscription to any decisions of any doctrines, other then expresse quotations of Scripture to be understood by every one according to his owne fancy, and that hath accursed all gainsayers, are guilty of insupportable uncharitableness, iniustice and tyranny. Vpon which groundes *all Protestants* are obliged *to anathematize the fower first Generall Councells* as well as all the rest which follow, yea *above all other the Councell of* Nicée, since therein were anathematised all those that did not subscribe to an expression of one article of Faith, which notwithstanding those Fathers acknowledged to be so farre from being conteined expressely in Scripture, that

the word ὁμόσιος (which occaſioned ſo many Tragedies) was not ſo much as of Tradition, but onely invented by them as proper to oppoſe the Hæreſy of the Arians, and to expreſſe the ſence of the Traditionary doctrine of Chriſts æternall Divinity and æquallity with the Father.

5. *The fowrth* is, *that* upon Proteſtants groundes it is impoſſible they ſhould rationally call *any doctrine Hæreſy*, or *any ſeparation Schiſme*, without condemning themſelves: For concerning Hæreſy, if *they*, following the ancient Church, define *Hæreſy* to be a relinquishing or oppoſing the beleife of any doctrine generally profeſſed in the Catholique Church, or defined by a lawfull Councell, they will include themſelves within the liſt of Hæretiques, ſince if for ſeverall ages before *Luther* there were either any Churches Catholique, or any authority to make a lawfull aſſembly, they have done apparently the ſame. But defining, as *they* doe, *Hæreſy* to be a contradiction of a Fundamentall article of the Chriſtian Faith expreſſe- 4.

ly conteined in Scripture; and not naming, but rather explicitely renouncing any visible Iudge authorised to determine whether such or such an article be to be accounted to be expressely cõteined therein against those who deny it, it is impossible to come to an issue betweene parties contradicting one theother.

6. I will give onely two instances in two pointes acknowledged in England: *the first* in that great point controverted betweene the *English Protestants* and the *Socinians*. The *English Protestãts* call the *Socinians Hæretiques* because they deny the æternall Divinity of the second Person in the Blessed Trinity, becausethis is, say they, a fundamentall article of Christian Faith and expressely conteined in Scripture: But this the *Socinians* confidently deny, yea they professe that the contrary rather is expressely conteined in Scripture; for, say they, „ neither the word *Trinity*, nor *Personallity*, nor *Consubstantiallity &c.* are „ to be found in Scripture, neither can „ any Texts be produced which wit-

neſſe in formall wordes that the *ſonne*, „
is *æquall* to the Father in reſpect of the „
Godhead, yea many Texts expreſſely „
ſay that he is inferiour. But now what „
Texts are there to be found ſo evi- „
dently expreſſing the *æternall Divini-* „
ty of the *ſonne of God*, as there are for „
appropriating the *Divine Nature* to „
the *Father* onely ? v. g. theſe two „
Texts, *This is æternall life to know thee* „
the onely true God, and Ieſus Chriſt „
whom thou haſt ſent. And, *To us there* „
is but one God, even the Father, and „
one Lord Ieſus Chriſt. „

7. The truth is, if Tradition and the authority of the Church be not admitted to interpret Scripture, the *Socinians* and other *Antitrinitarians* cannot by *Proteſtants* be condemned as *Hæreticques* upon the pretence of denying expreſſe Scripture, ſince if reaſon alone be iudge, thoſe Texts can not be called expreſſe which may be confronted with others ſeemingly contradicting, or which are capable of a ſence, it may be, leſſe probable, yet ſo as that without much racking the wordes will be able to beare: a

caſe which to have happened in *this controverſy* every reaſonable man will confeſſe that ſhall caſt his eyes upon the ſeverall poſitive Texts alledged by *Crellius* in his booke *De uno vero Deo*. I may adde further, *that* if the Vniverſall Tradition of the *preſent Church* in the time of the *Councell of Nicée* had not preveiled for the ſtating of that great Controverſy againſt the *Arians*, ſo many obiections thoſe Hæretiques heaped together not onely out of *Scripture*, but likewiſe out of the writings of ſuch *Fathers* as preceded that Councell, that perhaps they might have endangered the cauſe: as will appeare to any one that ſhall caſt his eyes upon a world of paſſages quoted by Hæretiques out of *Clemens Alexandrinus*, *Tertullian*, *S. Iuſtin Martyr*, *Origen*, *Lactantius &c.*

8. The *ſecond inſtance* is the Hæreſy of *Rebaptization* renewad by the *Anabaptiſts* of theſe times, and in conformity to Antiquity condemned by *English Proteſtants*: it is more evident then the Sunne *that* expreſſe Scripture alone being the Rule, and

priuate reaſon or Spirit the Iudge the *Anabaptiſts* cannot upon Proteſtants grounds be accuſed either to erre in a point fundamentall, or however in a point fundamentall conteined expreſſely in Scripture.

9. In the laſt place, *that* upon Proteſtants groundes no *ſeparation* among them can iuſtly be called *Schiſme* (in the notion of Antiquity) appeares yet more evidently: For among thoſe heapes of *Sects* now in England which abhorre and renounce the Communion of one another, 1. *There is not* any one of them that has the aſſurance to ſtile themſelves the *Catholique Church* with excluſion of all others not in actuall Communion with them: Now *Schiſme* is onely a ſeparation from the externall Communion of the *Catholique Church*, at leaſt if Vniverſall antiquity may be allowed to be the iudge. 2. *There is not* any one of them which dares apply to themſelves in particular thoſe wordes of Chriſt, *Tell the Church, and if he will not heare the Church, let him be to thee as a Heathen*

and a Publican; or those Promises of his, *Vpon this rock will I build my Church, and the gates of Hell shall not prevaile against it.* And, *I will send the Comforter which shall leade you into all truth.* And, *Behold I am with you to the end of the world.* Now there is no Schisme but from such a Church to which those elogies and promises belõg. 3. All the meanes and remedies left them to deale with those they call *Schismatiques* or *Haretiques* are, not to *excommunicate* them in a *Generall Councell*, as the Catholique Church ha's continually upon occasion done; for what a ridiculous assembly must that bee to which they should presume to attribute the name of a *Generall Councell*? And how more ridiculously would an *Anathema* sound being fulminated by a *Synode of Charenton, or Gappe, or Dort &c.* But their proper course in such cases is to persecute, imprison, or perhaps burne one another, as *Calvin* did *Servetus*; and by this meanes the weaker and sufferer would be the onely Hæretique and Schismatique.

But

But of Schisme, more in the following Concluſion.

CHAP. LXIV.

The third Concluſion.
The point of Schiſme ſlightly conſidered by Proteſtants: which notwithſtanding ought above all others to be cheifely ſtudied.

THE 3rd. CONCLVSION, viz. 3. Concl.

That there is one onely Church of Chriſt: and that all Hæretiques who beleive not all Chriſtian doctrines taught in her, and all Schiſmatiques who breaking the bond of Charity divide themſelves from her viſible and externall Communion, are ſeparated from Chriſt himſelfe.

1. IN my diſcourſe upon this Concluſion I neede not ſeparate *Hæ-*

resy from *Schisme*, since I doe not know any *Sect* in these times *precisely Schismaticall*, that is, without any mixture of Hæresy, (as the *Donatists* were in the beginning, who agreed in all doctrines with Catholiques, but separated upon a quarrell grounded upon a matter of fact.) Therefore hereafter when I speake of Schisme, and enquire upon what party it is to be charged, it is to be supposed that Hæresy must accompany it, seeing the foundation of all the present separations among Christians is their disagreeing in pointes of faith and doctrine.

2. Now though this divine truth viz. *That the true Church of Christ is onely One* and by consequence, that an iniustifiable separation from it is in a high degree damnable, be acknowledged by all Christians that I know since it an expresse Article of our Creede, *Credo unam sanctam & Catholicam Ecclesiam*, that is, I beleive one holy Catholique Church: and therefore there may seeme to be no necessity to putt ones selfe to the trouble of

prooving it: Notwithſtanding I will not refuſe that trouble to make a collection of quotations both out of Scripture and Fathers, to the end both to gett a diſtinct notion of what was anciently underſtood by this word, *Schiſme*: and to ſett forth (according to their conceptions) the abominableneſſe and extreme ſinfullneſſe of that ſinne; and this the rather becauſe a ſadd meditation upon ſuch paſſages enforced mee to conſider in what a ſtate I had formerly lived, and likewiſe made mee wonder that heretofore above all other pointes I had not bent my thoughts and ſtudies to enquire and determine (ſince it is apparent that there is a Schiſme in the Church) upon which party the guilt of ſo horrible and exterminating a ſinne did lye.

3. But the truth is, my wonder decreaſed, when I conſidered that hitherto I had not mett with any *Proteſtant writers* that have throughly conſidered this point of Schiſme, which yet above all others ought to have beene moſt exactly ventilated

S. Aug. lib. 2 cōt. lit. Petil. and examined: as *S. Augustin* saith in the case of Schisme against the Donatists, *The whole quaestion therefore is, Whether you doe not ill, you, I say, to whom the whole world obiects the sacriledge of so great a Schisme? the exact examination of which quaestion whilest you neglect, all that you say is superfluous: and whereas you live like theeves, you boast that you dye as Martyrs.* And againe, *Wherefore in the prime place this is to be enquired, for what reason you made a Schisme?* To the same effect sayd *Optatus* before him concerning the same *Donatists. The businesse in hand is concerning separation: In Africa, as in all other Provinces likewise, there was but one Church before it was divided by those who ordeined Maiorinus in the Chaire upon which by succession thou art sett. The matter therefore to be considered is, which of the two parties ha's remained in the roote with the whole world? which of them went out? Which of them is sett upon a new Chaire* (Episcopall) *which heretofore was not in being? which of them ha's raised an Altar against a* (for-

Id. Ep. 164. ad Emer. Don.

Optat. lib. 1.

mer) *Altar*? *Which of them made an Ordination during the life time of him who was before ordeined*? *Laſtly which of them is obnoxious to the ſentence of S. Iohn the Apoſtle, who foretold that many Antichriſts would goe out of the Church*?

4. The almoſt onely conſiderable Authour among Proteſtants who ſeemes to have written largely and purpoſely upon this argument of *Schiſme* was that unfortunate *Apoſtate M. Antonius de Dominis Arch-Biſhop of Spalato*, who, as appeares by the *index* of the heades of his bookes and Sections, allowed an entire booke to this ſubiect: but by what meanes it came to paſſe, whether through guilt, or what other Myſtery I know not, but in the publication of the three volumes of his workes, that booke which he intended, or had written *de Schiſmate* appeares not, there is an *hiatus* in that place not yet ſupplyed. But to proceede to the quotations.

CHAP. LXV.

Quotations out of Scripture and Fathers to shew the sinfullnesse and danger of Schisme.

1. THe passages of Scripture which I especially tooke notice of concerning the sinfullnesse and extreme danger of Schisme were these, viz. those wordes of our Saviour, *Woe unto the world because*
Mat. 18. 7 *of scandalls; For it must needes be that scandalls come: notwithstanding woe to that man by whom the scandall cometh.* Now the *Fathers* generally by *scandalls* understād *Hæreses* and *Schismes*. Which interpretation *S. Paul* seemes to iustify, ioyning together *Schismes and scandalls as Synonyma*, or wordes of the same importance, when *hee*
Rom. 16. 17. sayes, I *beseech you brethren, observe those who make Schismes and scandalls, contrary to the doctrine which you have beene taught, and avoyde them. For such*

men ſerue not our Lord Ieſus Christ, but their owne belly, and by kind ſpeeches and benedictions ſeduce the hearts of the ſimple. Againe, ſaith our *Saviour, Hereby ſhall men know that yee are my Diſciples if yee loue one another.* Adde to this his laſt legacy, *Peace I leaue with you, my peace I giue vnto you.* As likewiſe that ſaying of *his* which *S. Hierome* quotes from Tradition, *Nunquam lætiſitis, niſi cùm fratres veſtros in charitate videritis*, that is, *Bee yet neuer ioyfull but when you ſee your brethren in charity.* To all which I will ſubioyne that paſſionate exhortation of *S. Paul, If there be therefore any conſolation in Christ, if any comfort of loue, if any fellowſhip of the Spiritt, if any bowells of mercy; fullfill yee my ioy, that yee be likeminded, vnanimous, thinking the ſame thinges, doing nothing through contention or vaineglory.* *Hierom.* *Philip.* 2.

2. The ſame affection and zeale did the ancient Fathers and Doctours of the Church expreſſe to Catholique Vnity, with incredible efficacy ſhewing their deteſtation againſt

Schismes and *Divisions*: Witnesse *S.*
Iren lib. 4 c. 62. *Irenaus*, *God will iudge those which make Schismes in the Church, ambitious men, who have not the honour of God before their eyes: but rather embracing their owne interest then the unity of the Church, for small and light causes divide the great and glorious body of Christ &c. For in the end they cannot make any Reformation so important, as the evill of Schisme is pernicious.*
Euſ Hiſt. Eccl. l. 6. c. 45. Witnesse *S. Dionysius of Alexandria* writing to *Novatian*, *A man ought rather to endure all thinges then to consent to division of the Church of God, since Martyrdomes to which men expose themselves to the end to hinder the dismembring of the Church are no lesse glorious then those which a man suffers for refusing to sacrifice to Idolls.*
Cypr de Unit. Eccl. Witnesse *S. Cyprian*, *Doe they thinke that Christ is amongst them when they are assembled? I speake of those which make assemblies out of the Church of Christ*: No: *although they were drawn to torments and execution for the Confession of the name of Christ, yet this pollution is not washed away no not with their blood: this in-*

explicable and inexcuſable crime of Schiſme is not purged away even by death itſelfe. That man cannot be a Martyr that is not in the Church. And againe, *Hee ſhall not haue God for his Father that would not haue the Church for his Mother.* Witneſſe *S. Pacian, Although that Nouatian hath beene putt to death* (for Chriſt) *yet he has not receiued a crowne. And why? Becauſe he was ſeparated from the peace of the Church, from concorde, from that Mother of whom whoſoeuer will be a Martyr muſt be a portion.* Witneſſe *S. Optatus, Among other Præcepts, the diuine iniunction hath likewiſe forbidden theſe three, Thou ſhalt not kill: Thou ſhalt not goe after ſtrange Gods, and* (in capitibus mandatorum) *in the head of the Commandements, Thou ſhalt not make a Schiſme.* He meanes I ſuppoſe thoſe wordes in the præface of the *Decalogue, The Lord thy God is One, thou ſhalt haue no other Gods but mee.* Againe, *The unity of the Epiſcopall chaire is the prime endowment giuen to the Church.* Witneſſe *S. Chryſoſtome, There is nothing doth ſo sharpely pro-*

Id. ib.

Pacian. ad. Sympr Ep. 2.

Optat. l. 2

Id. lib. 2.

Chryſ in Eph hom. 11.

woke the wrath of God as the diuision of the Church: insomuch as though wee should haue performed all other sortes of good thinges, yet wee shall incurre a punishment no lesse cruell by diuiding the unity and fulnesse of the Church, then those haue done who peirced and diuided Christs owne body. Witnesse the. fourth Councell of Carthage, *Out of the Catholique Church there is no salvation.*

Conc. Carth. 4. can. 1.

Aug de Symb. ad Catech. l. 4. c. 10.

3. Witnesse *S. Augustin, For this cause the Conclusion of this Sacrament* (he meanes the Creede) *is terminated in the Article concerning the Holy Church: and the reason is because if any man be found separated from Her, he shall be excluded from the number of children: neither shall he haue God for his Father, that would not haue the Church for his Mother: and it will nothing avayle him to haue rightly beleiued, or to haue done never so many good workes, without this conclusion of the souveraigne good.* Againe, *Whosoever has charity is assured. But as for charity, no man transports it out of the Church.* Againe, *Those whom the Da-*

Id. in Ps. 21.

Id. de Bap. cont. Don. l. 1. c. 8.

natists heale the wound of Idolatry and infidelity, they themselves wound more dangerously with the wound of Schisme. Againe, Out of the Catholique Church a Heretique may have all things but salvation: He may have the Sacraments, He may sing Alleluiah, He may answer Amen, He may keepe the Gospell, He may have the Faith and preach it; Onely salvation he cannot have. Id sup. gest Emar.

Againe, No man preaching the name of Christ, and carrying or ministring the Sacrament of Christ, is to be followed against the Vnity of Christ. Id. l. 3. cont. Petil c. 5.

Againe, If he heare not the Church let him be to thee as a Heathen and a Publican: which is more greivous then if he was stroken through with a sword, consumed by flames, exposed to wild beastes. Id. cont. adv. Le. & Proph. l. 1. c 17.

Againe, The Devill saith not, let them be Donatists and not Arians, for whether they be here or there they belong to him that gathers without making a difference: Let him adore Idolls, saith the Devill, he is mine: Let him remaine in the superstition of the Iewes, he is mine: Let him quitt Vnity, and passe over to this or that, or any Here- Id. l. de Past. c. 12

ſy, he is mine.

Fulg. de rem pec. c. 22.

4. Witneſſe likewiſe S. Fulgentius, *Out of this Church neither the title of Chriſtian ſecures any man, neither doth Baptiſme conferre ſalvation, neither doth any man offer a ſacrifice agreeable to God, neither doth any man receive Remiſſion of ſinns, neither doth any man atteine to eternall life: for there is one onely Church, one onely dove, one onely welbeloved, one onely Spouſe.* Againe,

Ad de Fid. ad Petr. Dic. 39.

Hold this moſt firmely, and doubt not of it in any wiſe, that every Hæretique and Schiſmatique whatſoever baptized in the name of the Father, the Sonne, and the Holy Ghoſt; if before the end of his life he be not reunited to the Catholique Church; let him beſtow never ſo many almes, yea though he ſhould ſhedd his blood for the name of Chriſt, he cannot obteine ſalvation. Witneſſe laſtly

Proſp. de prom. & prad. Dei. p. 465.

S. Proſper, *He which does not communicate with the Vniverſall Church, is a Hæretique and Antichriſt.*

5. Surely no man can iuſtly blame mee if a ſerious conſideration of ſuch *teſtimonies of Scripture*, ſuch a conſpiracy of all the *Saints* almoſt of the an-

cient Church agreeing to condemne *Schisme as the most heynous inxcusable sinne that a Christian was capable of committing*, not to be redeemed with *Faith*, *Sacraments*, *Almes*, *Miracles*, no nor *Martyrdome* it selfe, awakened mee from the *Lethargy* I was in, and from the præsumption which I had, viz. *that* since I my selfe had no influence upon the beginnings of the *Separation*, but on the contrary approached as neare in my beleife to the Catholique Church, as Truth in my opinion would permitt mee, and lastly since I iudged charitably of the state of Catholiques, that therefore the guilt of Schisme should never be imputed to mee. Not content therefore to rest upon these imaginations in a matter upon which my æternall happinesse inseparably depended, if the expresse wordes of *Scripture* and unanimous consent of *Antiquity* were to be beleived, I proceeded to examine the present state of *Protestant &c. Churches in Separation* from the *Roman*, by the markes

which the ancient *Fathers* afforded mee to iudge by *whether* of the two parties were guilty, and to *which* of them this so heynous crime of *Schisme* was to be imputed: Resolving with my selfe by no meanes to live any longer, and much lesse to dye in *Schisme*, if it appeared to mee that that *title* belonged to the *Church of England*, or any other *Church* whatsoever, *for their separation from the Roman*: and iudging that the true *name of a Catholique Christian* deserved to be bought at any price, though with the losse of whatsoever was most deare unto mee in the world. Now the *Method* of this my enquiry, which brought forth that present satisfaction and repose of mind which by the goodnesse of God I now enioy, was as followeth.

CHAP. LXVI.

The nature and markes of Schisme according to the ancient Fathers.

1. OVt of the writings of the *ancient* Fathers I endeavoured to attaine unto a true notion of *what Heresy and Schisme is*; and according to which examining the most important pleads and excuses of *Protestants* endeavouring to free themselnes from the imputation of either, *I found that* whatsoever *they* produced in order to that designe was wholly ineffectuall, and *that* seeing it is apparent that since *Luthers Apostacy* there is among Christians an evident Schisme, and *that* the persons dividing were onely the Protestants, and *that*, if there were then upon earth a Catholique Church they did divide from it, since they forsooke the Communion of all Churches, *that therefore* the whole guilt of such a Schisme was entirely and onely to be imputed to Protestãts.

2. Now for a diſtinct underſtanding of the nature of Schiſme and Hæreſy, I found the ſence which the *ancient Church* had of it ſufficiently expreſſed in thoſe wordes of S. Hierome, *Wee doe eſteeme that the difference betweene Hæreſy and Schiſme is, that Hæreſy holds a perverſe doctrine; and that Schiſme by reaſon of an Epiſcopall diſſenſion, doth equally ſeparate men from the Church*: The *which difference may in ſome ſort have place at the beginning: But in progreſſe of time there is not any Schiſme which doth not forge ſome Hæreſy, to the end that it may ſeeme to have ſome iuſt cauſe to ſeparate from the Church.* To the ſame purpoſe ſaith S. *Auguſtin* ſpeaking to *Gaudentius*, *Thou art both a Schiſmatique by a ſacrilegious diſſention, and a Hæretique by ſacrilegious doctrine.*

Hier. in Ep ad Tit. c 3.

Aug con. Gaud l. 3.

3. Beſides which generall *definition of Schiſme* and *Hæreſy*, I conſulted the ſame Fathers to find certaine ſpeciall *marks* and *χαρακτῆρα* thereof, by which as they were enabled to concluded againſt the ancient Schiſmatiques inevitably, even in the opinion of Pro-

teſtants themſelves: ſo likewiſe by the ſame *markes* no doubt, if paſſion and intereſt doe not interpoſe, may the like controverſies be decided by all unpartiall Chriſtians to the words end.

4. The ſpeciall markes therefore (at leaſt the principall among them) which the Fathers afford us to iudge of Schiſme by, were theſe that follow, viz. 1. They all agreed that *Schiſme was a thing of it ſelfe evident*, and whereof the moſt ignorant weakeſt underſtandings might informe themſelves: For this being the foundation of all their diſputes of the Catholique Church *that* it is a congregation ſo viſible and illuſtrious that it cannot be hidden from the eyes of any man that does not willingly shutt them, it does neceſſarily follow that they which are not in viſible Communion with that viſible Church are apparently Schiſmatiqnes. 1. *Marke of Schiſ.*

5. Secondly and by conſequence *that the marke of Schiſme* and *Hereſy* was not a ſeparation *from the true faith ſimply*, but from that faith which is 2. *Marke.*

openly professed by the Church: For otherwise, if they had defined *Schisme* with respect onely to the true faith, all the evidence of Schisme would be utterly taken away, since it would be alwayes ambiguous and disputable which of the parties in a Schisme held the true doctrine: of which ignorant people could not be iudges; and the learned would never acknowledge themselves guilty. Besides, the parties evidently in schisme would be sure either not at all to acknowledge, or at least to excuse and extenuate their fault by saying, *that* though they were in some sort divided from the (Catholique) Church, yet this was not so unpardonable since since they left the Church onely in points *not fundamentall*, for in such they agree with Catholiques, and by consequence remaine *the same* Church still *in substantialls*. This is at this day the *plea* of many *Protestants*, as it was anciently of the *Pelagians*, according to that saying of *S. Augustin*, *Pelagius and Caelestius*, saith he, *desirous cunningly to avoyde the odieus name of*

Aug de Pec. Orig. l. 2. c 12

Hareſy, affirme that the Quaſtion concerning Originall ſinne may be diſputed without endangering Faith. But this aſſertion of theirs *he* confuted *particularly* in his 14. *Sermon de Verbis Apoſtoli*: and *in generall* againſt both Hæretiques and Schiſmatiques prooves that whatſoever in particular their opinions are, yet ſince they profeſſe otherwiſe then the Church does, and requires of them to doe, they are in a damnable eſtate, becauſe thereby they *virtually* renounce one *fundamentall Article* of faith, viz. *of the authority and unity of the Catholique Church*; and therefore if they breake Communion though but for one doctrine, and that of it ſelfe of no great importance, their orthodoxeneſſe in all other pointes will not ayayle them wanting truth, and eſpecially renouncing charity and obediẽce to the Vniverſall Church. Hereupon *the ſame Father* ſaith of the *Donatiſts*, *Wee have each of us one Baptiſme; in this they were with mee*: *Wee celebrated the feaſts of the Martyrs; in this they were with mee*: *Wee frequented the ſolemni-*

Id. Ser. 14 de verb. Ap.

Id in Pſ. 54.

ty of Easter; in this they were with mee: But they were not in all thinges with mee: in Schisme they were not with mee: In Hæresy they were not with mee: In many thinges they were with mee; and in some few thinges they were not with mee: But in those few thinges in which they were not with mee, those many thinges doe not proffit them in which they were with mee. So againe the same Father speaking to the same Donatists, You are with us in Baptisme, in the Creede, in other Sacraments of the Lord: But in the Spirit of unity, in the bond of peace, and finally in the Catholique Church you are not with us.

Id. Ep. 48.

3. Marke. 6. Thirdly, that the proper, to all-eyes-visible and essentiall marke of Schisme (for what cause soever it matters not) is a willfull separation from the externall Communion of the Catholique Church. So S. Augustin, Those who doe so dissent from the body of Christ, which is the Church; that their Communion is not with the whole wheresoever it is spread, but are found in some partie separated, it is manifest that they

Aug. de Vnit. c. 4.

are not in the Catholique Church. And againe, *There is one Church, if you caſt your eyes upon the ſurface of the earth, more abundant in multitude, and likewiſe as thoſe who know by experience affirme, more ſincere in truth then all others: but concerning Truth that is another diſpute.* And againe, *Diviſion and diſſenſion makes you Haretiques, and Peace and unity make us Catholiques.* And *Vincentius Lerinenſis, O admirable change! the firſt Authours of the ſame opinions are called Catholiques; and the Sectatours, Haretiques* (namely becauſe they ſeparated for them.) And *S. Proſper, Hee who communicates with the Vniverſall Church is a Chriſtian and a Catholique: and he which doth not communicate with it, is a Haretique and Antechriſt*, Hereupon it is that the *Fathers* underſtand and interpret the word *Catholique not* wiith reſpect to *doctrine* or beleife, but *Communion externall*, So *S. Auguſtin*; *Wee shew by the teſtimony of our Communion that wee have the Catholique Church.* And againe, *The Donatiſts* (ſayth he)

Id de Vtil. cred. c. 2.

Id cont. Pet. l. 2. c. 95.

Vincent. Ler. c. 9.

Proſp de prom & Ben. Dei, p. 1 l 5.

Aug col. lat. Carth d. Id. brevis. coll. l. 3.

answered that the word Catholique (or vniuersall) *was not derived from the Vniuersallity of Nations, but from the plenitude of Sacraments.* that is, from the integrity of doctrine. And

id. Ep. 48. ad Vinc, Rog.

againe, *Thou thinkest that thou hast spoken subtilly when thou interpretest the name Catholique not of Vniuersall Communion, but of obseruation of all præcepts and diuine Sacraments, or Mysteries.*

7. And to the end to demonstrate to *Schismatiques* that they could not prætend to any portion in the *Catholique Church*, the *Fathers* ordinarily silenced them from any claime thereto by asking them *whether* they could addresse *communicatory letters* unto, or receive such letters from all Catholique Bishops, which they not being able to doe were supposed to be sufficiently convicted. So *S. Augustin* speaking of *Fortunatus the Donatist, I asked him if he could send communicatory letters* (*which wee call Formatas*) *whither I would name &c. But because the thing was manifestly false, they quitted that discourse*

Aug. Ep. 163.

with confusion of language. From hẽce it was that the ancient *Schismatiques* not being able with any the least prætence to challenge the title of *Catholiques*, were forced to repaire themselves by laying an aspersion or deminution on that name, as when *Sympronian* told *S. Pacian*, *That none under the Apostles were called Catholiques:* and when *Gaudentius* the *Donatist* affirmed *that the word Catholique was a humane fiction*: which *S. Augustin*, calls *Verba blasphemiæ, Blasphemous wordes.* *Pacian. Ep. 1.* *Aug. l. 2 con. Gaudent.*

8. Notwithstanding in some cases *the Fathers allow* that a mã may possibly be separated from the externall Communion of the Catholique Church withont imputation of Schisme: according to this discourse which I have found quoted out of *S. Augustin. Often times also it happens*, saith he, *that the d vine Providence permitts that some good men should be cast out of the Christian Congregation by some over-turbulent sedition of carnall men, the which iniury done unto such men when they shall* *S. Aug.*

beare it patiently, for the peace of the Church, and ſhall not attempt any innovations of Schiſmes or Hæreſies, they will inſtruct men with what true affection and with how great ſincerity and charity wee ought to ſerve God. The deſigne and reſolution therefore of ſuch men is, either to returne when the tempeſt is calmed, Or if that be not permitted them, either by reaſon that the tempeſt yet continues, or out of feare leaſt by their returne another tempeſt ſhould be raiſed more violent then the former, they preſerve a will and affection to ſerve even thoſe to the violence and commotions of whom they have given place, defending to the death (without making any ſeparated conventicles) and maintaining by their teſtimony the faith which they know is preached in the Catholique Church, Such as theſe the Father who ſees in ſecret crownes in ſecret.

9. I remember that *Monſieur Grotius* from this ſpeech of *S. Auguſtin*, and a ſuitable action (I thinke) of S. *Chryſoſtoms* defends the non-aſſociation to the Catholique Church

Church of himſelfe, and ſuch peaceable Proteſtants as himſelfe: But ſurely in vaine, for *firſt* this diſcourſe of *S. Auguſtin* ſuppoſes *that* ſuch perſons doe not hold any doctrines condemned by the Catholique Church. 2. *That* whenſoever leave or opportunity ſhall be given, they will readily embrace her Communion. 3: *That* they doe not communicate with any Sects manifeſtly in ſeparation from it: None of which ſuppoſitions can be applyed to *Monſieur Grotius &c.* and therefore ſuch a *Communion in voto*, or deſire cannot in the iudgement of Antiquity avayle them: ſince if it could, no Hæretique nor Schiſmatique could be culpable, or that in ſuch a ſence doth not communicate with the Catholique Church: for there is not any of them but would willingly communicate with *her* upon theſe termes, viz. *That shee* would change the clauſes and conditions of her Communion, and reforme herſelfe according to the patternes of their particular reſpective *Sects*.

10. A fowrth *Marke* of Hæreſy 4 Marke

and Schisme is *when* the first Authours of them can be named, and by consequence can be prooved to be in time posteriour to Catholique Vnity: And particularly for doctrines, such were esteemed Hæreticall which could not be maintained to be *Apostolicall, that is* (not which the Authours did not prætend to be deducible out of Apostolicall writings, for all Hæretiques generally alledged Scripture for all their blasphemies; but) which they could not prooue to have beene professed in the Church, and deduced successively from Age to Age since the Apostles times; Thus

Athan. in Dec. Syn. Nic. cont Arian. *S. Athanasius, Behold wee have prooued the succession of our doctrine delivered from hand to hand from father to sonne: But as for you* (Arians) *new-Iewes and children of Caiaphas, what Progenitours can you show of your speeches?* So likewise *S. Pacian, For my selfe, holding my selfe assured upon the succession of the Church, and contenting my selfe with the peace of the ancient Congregation, I have not learned any studies of discorde.*

Pacian. Ep. 3.

CHAP. LXVII.

An application of the former Markes of Schisme to the present Controuersy: and a demonstration that they doe not suite to the Roman, but onely Protestant Churches.

1. HAuing thus informed my selfe of the mind of *Antiquity* concerning the *nature* and *markes of Schisme and Hæresy*, and applying them to the Controuersy in hand betweene the *Roman* and *Protestant &c. Churches*, it appeared as cleare *to mee* as the Sunne at noone day, that if the same *Fathers* and *Bishops* meeting in the *ancient Councells* to condemne the *Arians*, *Nestorians*, *Eutychians*, *Nouatians*, and *Donatists &c.* had lived in these times, they must of necessity upon the same groundes haue condemned the *Lutherans*, *Caluinists*, *English-Protestants*, *Socinians &c.* For it being apparent *that*

there is really a Schisme among the Westerne Christians since Luthers Apostacy, in as much as so many Sects doe not onely actually separate from the Communion of that Church which before that separation they all called the Catholique Church, but likewise impute superstition, idolatry and other crimes unto it, thereby to iustify such their separation, by which meanes not a *Schisme* onely, and that most properly so called, is happened, but *Hæresy* likewise is to be imputed to one of the parties divided: That neither of these title belongs to the *Roman Church*; and therefore that both of them are iustly and necessarily to be charged upon the *Church of England* (and by consequence, much more upon all other Sects of Protestants, as being much more violent and uncharitable against the Roman Catholique Church) may to my understanding be demonstrated most evidently after this manner, viz.

2. *First* with respect to separation from externall Communion: In a manifest Schisme (as this is apparently)

thoſe which are but a part, *which* are new beginners, *whoſe* prime authours may be named, *which* have introduced among Chriſtians novelties not heard of in the world, even by their owne Confeſſion, for above a thouſand yeares, and have *actively* ſeparated themſelves from the externall Communion of the whole in which they did formerly remaine, *thoſe* and thoſe onely are Schiſmatiques: And ſuch are Proteſtants, as is evident: For 1. *The English Church* is at the beſt but a particular Church, which in the beginning of the raigne of *King Henry the VIII.* did live in externall Communion with the then whole Catholique Church, but afterward in the ſame Kings dayes divided it ſelfe from the ſame externall Communion by renouncing obedience to the *Pope*, whom before they acknowledged *the viſible Head of the Catholique Church.* 2. The ſame *English Church* in the dayes of his Sonne King Edward the VI. But eſpecially of his daughter Q. Elizabeth to the former Schiſme added an alte-

ration of ſeverall other pointes of doctrine, confeſſedly for very many ages univerſally embraced by all Catholiques, and conſpicuous in the publick Profeſſion and Practiſe of the Church: and in this double diviſion both from the Faith and externall Communion of the Catholique Church has the English Nation continued ever ſince. *Therefore* according to the notion of Schiſme which wee have from Antiquity, and plaine expreſſe reaſon, the English-Proteſtant-Church is properly Schiſmaticall and Hæreticall.

3. On the contrary, the *Roman Church* (acknowledged by all Englishmen to have beene the Catholique Church: and even ſince the ſeparation allowed by English Proteſtants themſelves to be at leaſt a true member of the Catholique Church) ha's continued to this day in the ſame forme of externall Communion that *shee* had before, ha's not actually not actively ſeparated from any Church præexiſtent, much leſſe from the whole body; ha's changed nothing

of doctrine &c. *therefore* if shee was before the Catholique Church, shee is so still: however *shee* cannot in any the least shew of reason be called Schismaticall.

4. For further proofe of this, let us consider the first beginners of separation, *Luther*, *Zuinglius*, or (to apply this discourse to the *Church of England*) *Tindall*. I desire to know *whether* when *Tindall*, alone, of his owne head, without any authority either civill or Ecclesiasticall, yea in open defiance of both, began to disperse doctrines unheard of among his countreymen all Catholiques, dividing himselfe from the externall Communion of the whole world, *whether*, I say, *Tindall* thus standing alone, as supposed as yet not to have gained *Proselytes*, was properly and truely a *Schismatique*, or no? If he was. I would faine know by what right *hee* or his followers came to loose that name when he had perverted a company, suppose a Parish, or Diocese, or Province, yea that whole kingdome. Is it become a meritorious

thing to gaine Proselytes to Schisme, or Hæresy? Is one single person when he is out of company a child of Hell, and being ioyned with seaven other as wicked, or perhaps more wicked then himselfe does he thereby become a child of God? Then certainly all Pharisaicall Sectaries have good reason to doe what *our Saviour* sayes of the Pharisees, namely, to *travell Sea and land to make Proselytes*, since ill company, it seemes, may bring them to heaven, whereas if they had beene alone they could not avoyde sinking into Hell. But if *Tindall* so standing alone in reall separation from all other Christians, was no Schismatique: then, since by confession on all sides the Catholique Church cannot faile, it will follow that Tindall in his owne single person was the Catholique Church, and the whole body of Christians divided from him were Schismatiques.

5. If this way of arguing be not demonstratively concluding, both out of the forementioned groundes of the Fathers and evident reason, yea

, even palpable sence, *it* will be impossible to make a *Syllogisme*, or to conclude rationally from any principles whatsoever; wee must alter dictionaries and all formes of language, and affirme that there is no meanes left to understand one another, though wee endeavour to speake never so plainely: For if he be not a *Separatist* which doth by his owne confession actually *separate*, ã I he an *innouatour* which doth actually *innovate*: And if that Church which *in An. D.* 1616. was cõfessed not to have beene Schismaticall, because then all thinges were peaceable, no Schisme was yet begunne, if the same Church continuing without any alteration in doctrine or practise till the yeare following that Luther taught and divided against it, and so ever since be to be called Schismaticall because others would stay no longer in it, then to change is to be constant, and to be constant, to chãge: to runne away is to stãd still, ãd to stãd still, to runne away.

6. If Protestants reply, *that* though in respect of the then present state of the Church, *Luther*, *Tindall &c.* did Ob.

make *alterations* : and in regard of ſome præcedent ages before Luther, in which the Church had beene wholly drowned in errour and ſuperſtition, *they* did indeede *innovate*. Yet ſince indeed they ſought to reduce the preſēt diſtempered Church to the forme and ſoundneſſe of the ancient Apoſtolicall Church, they were neither alterers nor innovatours, but rather tooke away all alterations and innovations.

Sol. *I anſwer* that if *Luthers* or *Tindalls* iudgement alone deſerved to be ballanced with the whole world, and if there were any ſuſpicion that Chriſt had forgott his promiſes, or were become unable to performe them, there might be ſome pretence for ſuch a plea: otherwiſe ſuch an excuſe doth augment their guilt, in as much as they doe dishonour Chriſt, calumniate the *one holy Catholique* and *Apoſtolique Church*, charge themſelves with the extremity both of infidelity and pride, or (in the language of S. *Auguſtin*) *blaſphemy* and *intolerable madneſſe*.

S. Aug.

CHAP. LXVIII.

A continuation of prooſes that Schiſme and Hæreſy cannot with the leaſt shew of reaſon be imputed to the Roman Church: but onely and wholly to Proteſtants &c.

1. A Further *proofe* as evident as the former, viz. *that* the imputation of compleate Schiſme with Hæreſy annexed is onely to be charged upon Proteſtants &c. and not with the leaſt show of reaſon upon the Roman Church, and that *with reſpect of doctrine innovated*, is this.

2. It is *firſt* confeſſed that all the doctrines, which the Proteſtants call errours, and thoſe in themſelves damnable (unleſſe where invincible ignorance shall perhaps excuſe) and therefore obliging all Chriſtian people after having received a new light by the preaching of *Luther, Tin-*

1.

dall &c. to forſake them and and the Communion of all thoſe that perſiſted in the maintaining of them: I ſay it is confeſſed that all ſuch prætended errours were ſpredd through the whole Catholique Church in Communion with the Roman in the age before *Luther* beganne his *Apoſtacy*, *nemine contradicente*. (Now by the the way, how this can agree with that ſence which *they* give to the promiſes of *Chriſt that he would preſerve his Church in all truth, ſo that the gates of Hell ſhould not prævayle againſt it*, I confeſſe I cannot comprehend: For if all *Hæreſies* be the *gates* of Hell, as the Fathers ſay; then certainly much more Hæreſies in themſelves damnable. Beſides they will not deny but that invincible ignorance may poſſibly excuſe *Pelagianiſme*, *Photinianiſme*, *Arianiſme &c.* ſo that upon their groundes, notwithſtanding the Promiſes of Chriſt, all Chriſtians for above a thouſand yeares together might have beene as infected with theſe Hæreſies alſo.)

3 It is *secondly* confeſſed that excepting two or three, and thoſe not of the moſt conſiderable opinions, all the reſt (now condemned by Proteſtants) were publiquely and generally embraced and profeſſed for ſeverall ages before Luther: I will adde, by all ages and Churches till *S. Gregories* dayes *inclusivè*, that is, for about one thouſand yeares. I might goe further, and iuſtify my aſſertion clearely and evidently: but for the preſent let us pitch upon *S. Gregories* time. For warrant of what I have ſayd, beſides the teſtimony of *S. Gregories writings, Liturgy, Rituall, Miſſall &c.* and beſides the ancient Eccleſiaſticall Hiſtory (eſpecially of England) and the Synods anciently aſſembled there, I appeale to the Confeſſion of the moſt learned Proteſtants, as Humfrey, Fulke, the Centuriatours of Magdeburg &c. whoſe wordes deſcribing the Religion brought into *England* by *S. Gregory*, and *S. Auguſtin the Benedictin Monke*, are theſe, *They brought in*, ſay they, *Altars, Holy veſtiments, Images, Chalices, Candle-*

Hump. l. Ieſuit rat. 5. p 5.
Car. Chrõ l. 4 p. 567
Bal. in Act R. Pöt p. 44

Osiand. cent. 6. p 228. Magd. cent. 6. 748. & 369. Fulk. cōf. Purg. p. 333.

sticks, Censers, sacred Vessalls, Holy water and sprinkling with it, Reliques and the translations of them, Dedication of Churches with the bones and ashes of dead men, Consecrations of Altars, of Chalices, of Corporalls, of Baptismall fonts, of Chrisme, of Oyle, of Churches by using sprinkling of Holy water, Celebration of the Masse, use of the Archiepiscopall Pall in the solemnising of the Masse, Bookes of Roman Ritualls, and a burden of Ceremonies, Freewill, Merit and iustification by Workes, Penance, Satisfaction, Purgatory, Single-life of Preists, Publique Invocation of Saints, and Worship of them, Veneration of Images, Exorcismes, Indulgences, Vowes, Monachisme, Transubstantiation, Prayer for the Dead, Exercise of the iurisdiction of the Roman Bishop and his Primacy over all Churches, in a word, the remaining chaos (as they call it) of Popish superstition.

3. 4. It is *thirdly* evident that within that time in severall Councells (Provinciall at least) most of the Pointes in debate betweene Protestants and the Roman Church have beene ei-

ther decided, or the beleife of them ſuppoſed, and all the practiſes (which Proteſtants condemne) iuſtified and commanded: no better proofe of which aſſertion neede be ſought for then that *tome of English Synods* published by *Sr. Iohn Spellman.* And on the contrary that it does not appeare in any Synod that any of thoſe doctrines or practiſes have beene condemned, nor in the leaſt degree cenſured: ſo that if there were any authority in the Catholique Church for above one thouſand yeares together, if *shee* could challenge either *beleife*, or but *non-contradiction* to her deciſions, *they* cannot be excuſed who not onely not receive, but oppoſe yea condemne, yea blaſphemouſly calumniate her both for doctrines and practiſes ſo unanimouſly profeſſed and embraced; and all this even then when they acknowledge her to be the obiect of that Article of the Creede, *Credo unam, ſanctam, Catholicam, Apoſtolicam Eccleſiam*: But how (*unam*) if they may, yea ought to divide and teare her in peices? How

(*sanctam*) if defiled with so much profaneneſſe, ſuperſtition and Idolatry, and all this not onely permitted but commanded by her? How (*Catholicam*) if contradicting the anciẽt Vniverſall Church? Laſtly, how (*Apoſtolicam*) if ſo evidently condemnable by Apoſtolique writings, as is pretended?

4. 5. In the *fourth* place, it was to mee an irrefragable teſtimony of a ſtrange watchfulineſſe of divine Providence over the Church to præſerve it from the gates of Hell (that is, eſtablished and dangerous errours) that during thoſe worſt times thereof, when ignorance, worldlineſſe, pride, Tyranny &c. raigned with ſo much ſcope, I meane during the time, about ſixe ages before Luther: when the Popes ſo wicked ſo abominable in their lives enioyed ſo unlimited a power even over ſæcular Princes themſelves, and much more over the Cleargy; Yet notwithſtanding wee doe not find that there was any innovation at all in any pointes that concerne doctrine, defined by Councells;

nor particularly that the Popes, though in practiſe they aſſumed to themſelves a vaſt exerciſe of externall Iuriſdiction, yet that they ever attẽpted, much leſſe effected the introducing any *deciſion*, as *de Fide*, of their power above that which was univerſally beleived not onely in the former ages after S. *Gregories* time, but in times immemoriall before that.

6. In the fifth place, concerning the time betweene the firſt Councell of Nicée and *S. Gregory* it appeared to mee evidently *that* many pointes now in controverſy have beene defined expreſſely againſt Proteſtants: *That* many have beene univerſally reputed Hæretiques for maintaining the very ſame opinions now againe innovated by Proteſtants, *as Aërius, Vigilantius, Iovinian &c. That* ſcarce any point of doctrine of the Roman Church but is expreſſely maintained by the Fathers generally? *That* whatſoever paſſages ſeemingly contradicting to Roman doctrines are out of the Fathers produced by Proteſtants, doe at the moſt onely argue want of

memory in the Fathers, oppoſing that in one obſcure place which they had plainely affirmed in twenty: *That* thoſe Fathers which were ſo quick ſighted to take notice of, and ſo zealous to condemne any innovation in doctrine or practiſe, yet neither have obſerved nor oppoſed any one point either of doctrine or practiſe, received in *S. Gregories* times, and continued to theſe, as an innovation: *That* the generall language of the Fathers when they ſpoke *ex profeſſo* concerning *Prayer for the Dead*, *Purgatory*, the Bleſſed Sacrament, the Primacy of the Pope &c. was like thoſe of theſe times; the ancient outward forme of the Church like that of the preſent; And on the contrary, all theſe, both expreſſions, and Liturgies, and outward face of the ancient Church much more unlike to the Temples of the *Calviniſts*, or *Lutherans &c.* yea or English Proteſtants in thinges wherein they differ from the Roman, then they were from the Congregations of ancient Hæretiques.

7. In the laſt place, *that* the prætended proofes out of Scripture alledged by Proteſtants, proceede either becauſe no mention is made of Scripture of ſuch pointes (a way of arguing generally renounced by the Fathers, who condemne many Hæretiques by Tradition alone without Scripture:) or becauſe *they* by drawing conſequences out of Texts of Scripture ſay they can confute ſuch doctrines of the Roman Church: Which yet upon their owne groundes will not ſuffice to call the contrary opinions ſo prætended to be confuted, Hæreticall, and much leſſe will they be a ſufficient warrant to make ſuch mortall diviſions in the Church, as are in theſe dayes.

8. From all which conſiderations, it ſeemed likewiſe to my weake underſtanding that this *plea* made uſe of by Proteſtãts to excuſe their Schiſme upon pretence of ſo many dangerous errours and hæreſies crepd into the Catholique Church, neceſſary to be reformed, was *a plea* of all others the moſt unreaſonable, the moſt uniuſt

that ever was; *a plea* so farre from excuſing them that above all other thinges it will make them moſt unpardonable before God and man: *a plea* formally evacuating the Promiſes of Chriſt, inevitably ruining all Eccleſiaſticall authority, rendring uſeleſſe and ridiculous all the markes that Antiquity gives us whereby to iudge of Schiſme and Hæreſy; *Laſtly a plea* which English Proteſtants by the iuſt iudgement of God have to their owne ruine putt into the mouthes of Calviniſts and all other Sects, For as they ſerved the Catholiques, ſo have the Caluiniſts uſed them; upon prætence of Reformation, and Scripture and the Ancient Apoſtolique Church they ſee themſelves robb'd of their Church, of their faith, of their liberty, of their livings, and many many thouſands of their lives: and yet *they* that were the deſtroyers of all lawfull authority, and exerciſers, of too much unlawfull, complaine of uniuſtice: *they* that pluckd downe the hedges of Gods vineyeard, wonder to ſee ſo many

severall kinds of beastes rush in and eate their grapes: in a word to use the expression of *S. Augustin*, *Et tamen nec serò saltem toties diuisi atque confossi, sentiunt quod fecerunt.* i. e. and yet *for all this, seeing so many diuisions among them, seeing themselves so torne in peices doe they not yet perceiue the fault that themselves haue done.* *Aug. cõt. Parm. l. 1.*

CHAP. LXIX.

A continuation of the former argument viz. that the guilt of Schisme lies onely and wholly upon Protestants.

1. THese *Principles* layd by the *Fathers* with unanimous consent of the execrable nature and extreamest dangerousnesse of the crime of *Schisme*; together with the severall descriptions and *markes* which they give to understand it by, seemed to mee so reasonable: and these *deductions* which I made from the aforesayd

Principles, together with the application of those markes to the present state of Controversy betweene the Roman and Protestant Churches seemed so unrefutable: Lastly, the Conclusion and *result* of the whole matter, viz. *That the* crime of Hæresy and Schisme cannot with the least shew of reason be imputed to the Roman Catholique Church, *Nor* with the least shew of reason avoyded by Protestant Churches, since, the Fathers being iudges, there is not one marke of Schisme which can be found in the Roman, nor one marke but is evidently found in Protestant Churches: All this seemed to mee so unanswerable that unlesse I did resolve to putt out mine owne eyes I could not but see that I had all my life hitherto continued in this fearefull state of Schisme; And (unlesse I did resolve to proceede to that desperate contempt of Scripture, of consent of Antiquity, and of all Ecclesiasticall authority as to thinke Hæresy and Schisme to be no other then counterfeit μορμὼ or bugbeares invented to

fright ſuch foolish Chriſtians as would ſubmitt to any authority divine or Eccleſiaſticall) I could not but thinke it more then time to avoyde the præcipice into which I was ready to fall, and, for that purpoſe, to range my ſelfe to *that Communion* which both by teſtimony of Scripture and all Antiquity, and by viſible experience could demonſtrate that a full effect of all Chriſts promiſes had beene accomplished in *her*; Which priviledge not any other Congregation (in our Weſterne parts at leaſt) did prætend to, any other way then by calling themſelves a part of *her* whom yet at the ſame time they called an *Idolatreſſe*, and a *Strumpet divorced from her cæleſtiall Bridegrome*, or at leaſt communicated with them that were guilty of ſuch blaſphemies.

2. *I doe profeſſe* in the preſence of God and all his bleſſed Saints and Angells, that I could not my ſelfe imagine, nor find in any Proteſtant writer any exception or obiection that came home to the point: this one eſſentiall marke of Schiſme viz. *forſa-*

king the externall publick Communion of the Catholique Church being impossible to be avoyded by them, since both all the world sees it, and they themselves confesse it, though indeede under another and more plausible name.

3. I may therefore spare my paines of examining particularly what *Mr. Chillingworth* and other Protestants alledge for their excuse, all which are evidently answered with applying to them that one saying of *S. Augustin* to *Petilian* the *Donatist*, *I object to you the crime of Schisme, which you will deny: And I will presently proove, because you doe not communicate with all Nations.* I may adde, speaking to Protestants, *Not with any one nation or Church præexistent to Luther.* *Calvin* confesseth that he divided *a toto orbe terrarum*, from *the whole world*: and so doe other Protestants: And impudence it selfe cannot deny but that in respect of externall Communion they have to this day relinquished the whole world: attempts have indeede beene made to gett an entrance into the

Aug. l. 1. cont. Petil.

the Greeke Church, but in vaine for they have beene reiected, and remitted to the obedience of their owne Patriarch, as appeares by the letter of *Hieremias Patriarcha &c.* And therefore for a proofe unanſwerable that the *Schiſme of Proteſtants* is a ſeparation not from a particular Church (as they call the *Roman*) but from all Chriſtian Churches all the world over, let them ſuppoſe the ſame *quæſtion* propoſed to them which the *Emperour Baſilius* made to *Photius* the Pſeudo-Patriarch of Conſtantinople, *With which of the fower Patriarchs doe you communicate?* So that as the ſame *S. Auguſtin* ſaith in the ſame booke, *Hoc ſcelus & maximum, & manifeſtum, & omnium veſtrum eſt.* i. e. *This crime* (of forſaking univerſall Communion) *is both of all other the greateſt, and a manifeſt one, and belonges to all the ſortes of you.* *Augibid*

4. If *they* ſay, they præſerve the bond of charity allowing a poſſibility of ſalvation to Catholiques, onely they ſeparate from Catholique errours which would be damnable to *Obj.*

Sol. them being so perswaded. What is this to *Externall Communion*? Adde hereto, that though English Protestants for their owne interests to iustify the lawfullnesse of their *Succession*, doe allow such a degree of charity to *Catholiques*: yet it is manifest that they renounce not the Communion of *Calvinists &c.* who deny that there was any true Church in the world when Luther beganne his sacrilegious Apostacy, and so involve themselves in the same uncharitablenesse. *Some there are that say* (saith *S. Augustin*) *wee thought it made no matter where* (i. e. in what Communion) *wee preserved the faith of Christ: But thanked be given to the Lord, who hath gathered us from separation, and hath manifested that this is a thing* [pleasing *to God who is One, to be served in unity.* Besides, Ἀποπληξία ἐστ &c (saith *Epiphanius Diaconus*) *It is a meere frenzy* (*an obstruction of reason*) *to blame, or impute errour to all Churches.*

Aug Ep. 48.

Ob. 5. If they say, Wee left onely the abuses practised in the Catholique

Church, which no man can iuſtly blame another for reforming. What is this ſtill to an abſolute forſaking of the externall Communion? *Tell mee* (ſaith *S. Auguſtin*) *whether the Church at that time when you ſay ſhee entertei-ned thoſe who were guilty of all crimes, by the contagion of thoſe ſinfull perſons perished or perished not? Anſwer, whether did the Church perish, or not? Make choice of what you thinke good. If ſhee then perished: What Church brought forth Donatus? But if ſhee could not perish, becauſe ſo many were incorporated into her without Baptiſme* (he meanes, a ſecond Donatiſticall Baptiſme) *anſwer mee I pray you, What madneſſe did moue the Sect of Donatus to ſeparate themſelues from her upon the pretence of auoyding the Communion of bad men?*

Sol.

Aug. cõt. Gaud. l. 1. c. 7.

6. Therefore Proteſtants doe in vaine pleaſe themſelues with this word of *Reformation*: and with telling the world that many, even good Catholiques, both in ancient and later times have earneſtly called for a Reformation. For no man denies but that

there has beene great neede of it, and is to this day, viz. in respect of doctrines and practises of particulars, and those too too many. But *can any one Catholique* in any age be produced *that called* for a change of any one *point of doctrine* established in the Church or *a reformation* of any practise authoritatively settled there as unlawfull?? Not one such as yet hath beene produced, and I am confident not one can: and much lesse any one that upon such pretences hath either counselled or executed a division in the Church. To what purpose then a separation from the externall Communion of the whole Church upon this ground of reforming particular abuses, which may lawfully and without any blame be done by an inward Schisme or mentall separation from errours and superstitions!

7. Therefore when Protestants boast so much of their purifications, and Reformations, Catholiques may desire *S. Augustin* to tell them for them, *You have indeede great matters which you may flourish among your*

Aug cōt. Gaud. l. 1.

righteousnesses, (and reformations :) *namely, a diuision of Christ, an annulling of the Sacraments of Christ, a forsaking of the peace of Christ, warre against the members of Christ, calumnious accusations against the Spouse of Christ, and a denying of the promises of Christ.* The *same Father* likewise will tell them that if they would have thought good to follow *our Saviours* example, they would not upon such prætences have forsaken the externall Communion of the Church, *For* (sayes he) *when he was to be circumcised, was Iohn sought after ? for that thing was used to be performed by the Iewes. And when a legall sacrifice was to be offered for him, was there any scruple made of that Temple which was by himselfe called a den of theeues ? For the Lord which sayd, Bee yee Holy because I am holy, doth make his seruants to conuerse among wicked men so unspottedly, if they preserue that holinesse which they receiue ; as the Lord Iesus himselfe was not defiled with the least contagion of wickednesse during the time that he liued among the Iewish Nation :* *Aug. de Vnit. Eccl.*

neither when he being made under the law, underwent those first Sacraments according to that most perfect way of humility, neither afterward when having chosen his Desciples he lived in the company of his owne Traytour even till the last (parting) *kisse. For by his example not onely those who doe no wicked thinges, but those likewise who consent not to any wickednesse are Wheat securely remaining among Chaffe, because they neither doe such thinges, nor consent with them that doe them; although being themselves good, they patiently suffer the wicked, continuing in the same Feild, untill the harvest; in the same Floore untill the winnowing; within the same Netts, untill the separation which shal be made upon the shoare* (i. e. at the end of the world.)

8. And this doctrine *the same Father* presseth so constantly so zealously, that *he professeth that any separation that is made in the Church upon what pretence soever before the day of iudgement is a sacriledge inexcusable.* Let them therefore study what excuses they please, and coniure up as many

obiections as they thinke good, *truth itſelfe* ſpeaking by *S. Auguſtins* mouth will, or ought, to ſilence them for ever, *Certi ſumus neminem ſe a communione omnium Gentium iuſte ſeparare potuiſſe.* i. e. *Wee are aſſured that no man can iuſtly ſeparate himſelfe from the communion of all Nations.* And againe ſaith the ſame *Oracle*, *Pracidenda unitatis nulla eſt neceſsitas.* i. e. *There is no neceſſity to cutt unity aſunder.* And againe, *Ante tempus littoris damnabiliter ſeparant.* i. e. *Before the time come that the nett is to be drawne ashoare, the ſeparations which men make are damnable.*

Aug Ep. 48.

Id. cont. Ep. Parm. l. 2.

Id. l. 2. *cont. Gaud.*

9. Which ſpeeches of *S. Auguſtin* will be true till the end of the world being built upon the Promiſes of Chriſt *that his Church ſhould continue for ever in all truth, ſecure againſt the gates of Hell*; and upon the *command* of Chriſt that *no ſeparation* ſhould be made *of* the *tares* from the *wheat till* the laſt *day of harveſt*, in which *Exibunt Angeli & ſeparabunt*, i. e. *Angells* (not men) *ſhall goe forth and ſeparate*: By occaſion of which Text

the *same Father* annexes these power-
full wordes, speaking to the *Donatists*,
Aug. con. Ep. Parm. l. 2. *Let them chuse* (saith he) *whether of the two they will rather beleive: Iesus Christ, that is, Truth it selfe saith, The feild is the world: And Donatus saith that Gods feild is Africa alone: Let them chuse whether of these two they had rather beleive. Iesus Christ, that is Truth it selfe saith, In the time of harvest I will say to the reapers, Gather first the tares And interprets it saying, The harvest is the end of the world: And Donatus saith that by the separation of his party the tares are separated from the wheat before the harvest. Iesus Christ, that is, Truth it selfe sayth, the reapers are the Angells: And Donatus saith, that himselfe and his associates have done that before the harvest, which Iesus Christ saith that the Angells are to doe at the harvest. Let them chuse whether of these two they had rather beleive. They call themselves Christians: Wee propose to them Iesus Christ and Donatus: Let them consider what will become of them if they bestow onely wordes upon Iesus Christ, and their heartes upon Donatus!*

So that this conclusion of his is unalterably true, not for his times onely, but till Christs second coming viz. That *all separation which is made before the drawing the nett on shoare* (or before harvest, i. e. the end of the world) *is a damnable separation*; Being *Sacrilegium Schismatis, quod omnia scelera supergreditur*. i. e. *being the sacrilledge of Schisme which surpasses all other crimes.* *Aug. con. Ep. Parm. l. 1.*

10. Therefore to shew the extreame iniustice of English Protestants against the Catholique Church, and the iust iudgement of God upon them for it, Wee may desire them to consider that in their owne Congregations they are constreined to connive at both errours in doctrine and abuses in practise to support a Schismaticall unity, which they would not suffer for Catholique unity: So *S. Augustin* speakes to the Donatists, *Why doe they*, saith he, *perniciously suffer such kind of men in the crime of a Sacrilegious Schisme, which they might* (and ought) *to have tolerated profitably in the integrity of* (Catholique) *Vnity*? Againe, *Id. l. 2. id. lib. 2.*

let them consider with what iustice, they can condemne the other Sects, Presbyterians and Separatists, if they seeke the same destructive way of reforming them, which themselves practised upon the Catholiques: For the Presbyterians will alleadge Scripture, as well as they: they will pretend errours and superstitions, as well as they: And the *Separatists* beyond this will alledge for themselves, that which it will be impossible for them to reply reasonably to, for they will „ say, Since you your selves have taken „ away all obliging humane authority „ in pointes of Religion, give us leave to „ enioy that liberty for our owne con- „ sciences which you have purchased „ us: wee desire not to tyrannise over „ other men, onely wee would not suf- „ fer that you should pretend by a shew „ of liberty to introduce tyranny. If Protestants shall oppose sæcular power or multitude to such allegations that will be to confesse that their Reformation was a meere wordly designe. If they shall say it is not fitt that a small conventicle of

Sectaries should prevayle against a Nationall Synod of the English Cleargy: then they must not take it ill to have those efficacious wordes of *S. Augustin* applyed to them, *Is the iust weighing of matters come to this passe that a Councell of the Maximianenses, who are an under-segment of your Sect, shall have no force or consideration against you, because in comparison of your numbers they are but a very few: and shall a Councell of your owne prevayle against Nations, against the heritage of Christ, and the endes of the earth his possession? I wonder if that man have any blood left in his body, that should not blush at the mentioning of such a thing as this.* *Aug. Ep. 154. ad Emer. Don.*

11. I will couclude this Conclusion with a breife consideration of an accusation which Protestants lay against Catholiques, whom they charge with extreame uncharitablenes for affirming *that Protestants dying in their Religion without repentance can not be saved.* Hereto *Ob.* *Sol.*

it is answered, that Catholiques doe not pretend to iudge of the salvation or damnation of Protestants in particular, yea they will not doubt to say that to many thousands of them neither their Hæresy nor Schisme shall proove *de facto* damnable, but that supposing they dye with an intention to renounce whatsoever their opinions should appeare to them to have beene erroneous, their inuincible ignorance caused by education, misinformation of Catholique doctrines &c. may probably find pardon from our mercifull Iudge: But surely it is no uncharitable iudgement to say *in generall, That it is damnable to dye in a damnable or mortall sinne without repentance:* And therefore since even by Protestants confession Hæresy and Schisme are in a high degree damnable sinnes, and since Catholiques are verily perswaded that Protestants are guilty of these two crimes, it may be called in them a mistake, but it cannot be called uncharitablenes in Catholiques upon such a supposition

to make ſuch a iudgement. Yea on the contrary I wonder how the English Proteſtants &c. who pretend that Catholiques are guilty of theſe two crimes, can notwithſtanding, contrary to the doctrine of all Antiquity, affirme that ſuch perſons are not in a damnable eſtate. Surely it is ſelfe guilt and not charity that makes them ſo charitable.

CHAP. LXX.

The fourth Concluſion.
Proofes of it out of Fathers.

THE FOVRTH CONCLVSION is,

That the Catholique Church ever after the times of the Apoſtles was, is, and ſhall be viſible, continuing in an uninterrupted ſucceſſion of lawfull Paſtours and true doctrine to the end of the world.

1. FOr confirmation of this *Concluſion* out of Scripture, *Texts* ſufficient both for number and perſpicuity have already beene produced both out of the *Old* and *New Teſtament* in the ſecond Concluſion.

2. The ſame doctrine is no leſſe conſpicuous in the writings of the

Fathers. It is easier (saith S. Chryſoſtome) that the ſunn should be extinguiſhed then that the Church should be obſcured. And againe, The Sunne is not more manifeſt nor the light proceeding from it; then the actions of the Church. The Church (saith S. Cyprian) being cloathed with the light of our Lord ſpreades its beames through the whole world. The Church (saith S. Auguſtin) hath this moſt certaine warke, that shee cannot be hidden. And againe, Doe not theſe mẽ groape at noone day as if it were midnight? It is a quality commune to all Hæretiques, not to ſee the thing of all thinges in the world the moſt cleare (viz. the Church) which is placed in the light of all Nations, out of the unity whereof whatſoever they doe, though it may ſeeme to be done with great exactneſſe and diligence, yet can no more ſecure them from the wrath of God, then the ſpiders webbs from the rigour of the cold. Hereupon the ſame Saint calls Chriſt the moſt true declarer of his body, inſomuch as he ſuffers us not to be miſtaken neither in the Bridegroome nor in his ſpouſe. Vpon which groundes he

Chryſ. Hom 4. in Eſa.

Id. ibid.

Cyp. de Vnit. Eccl.

Aug. cõt. Pet l. 2. c. 104.

Id. con. Parm l. 2 c. 3.

Id. de Vnit. Eccl.

makes severall exclamations to this purpose, *O the mad perverseness of men! Thou conceivest that thou deservest to be praised for believing Christ, whom thou seest not; and believest thou shalt not be damned for denying his Church which thou seest: Since that Head is in heaven, and this Body is upon earth. Thou acknowledgest Iesus Christ, and that which is written* (of him) *O God, be you exalted above the heavens: and doest not acknowledge the Church in that which followes, And let your glory be spread through all the earth.* The like expressions he hath upon *Psal.* 56. and in his 166. *Epistle ad Donat.* and on 1. *Ep.* of *S. Iohn Tract.* 2. *&c.* And againe, *The Christian world is promised, and this is believed* (by them:) *This promise is fulfilled, and it is contradicted by them.* And againe, *If the Church shall not continue here on earth even to the end of the world, to whom did our Lord say, Behold I am with you even to the end of the world?* And againe, *If from the time of S. Cyprian the Church perished, from*

Id cont. Cresc l. 3.

Id in Ps. 56. Et Ep. 166 & in 1 Ep. Iohn.

Id. in Ps. 70.

Id. de Bapt con. Don l. 3.

whence did Donatus appeare? out of what earth did he budd? out of what ſea did he ariſe? from what heaven did he fall? And againe, *If by thoſe holy Preiſts of God and famous Doctours, Irenæus, Cyprian, Rheticius, Olympius, Hilary, Ambroſe, Gregory, Baſile, Iohn Chryſoſtome, Innocent, and Hierome the Manichæans have violated and corrupted the Church, Tell mee (Iulian) who was it that brought thee forth? was it a chaſt Matron, or a Harlott which in her trauelling brought thee forth by the wombe of ſpirituall Grace into that light which thou haſt forſaken?* I willingly omitt infinite other paſſages eſpecially out of S. *Auguſtin* to the ſame purpoſe, becauſe even Proteſtants generally doe not quæſtion the ſubſtance of that truth herein conteined. *Id cont. Iul l. 5.*

CHAP. LXXI.

Application of these proofes to the advantage of the Roman Catholique Church, and against Protestants &c. Catholiques not uncharitable for saying that Protestancy is damnable.

1. THe case therefore is cleare in the generall *Thesis*, that the *Fathers* opinion was that by vertue of Christs expresse promises his *Church* was to continue *visible* and distinguishable from all other unlawfull Congregations to the worlds end. This I doe not find denyed by the English Protestants, I meane neither that this was the sence of the Fathers, nor that this sence was true.

2. The great controversy therefore is in the *Hypothesis*, or application of the generall *Thesis*, viz. *whether* that such Conclusions as the Fathers deduce from the visibility of the Catholique Church in their dayes, may rationally be inferred from the

Roman-Catholique-Church viſible in theſe dayes: for example, that it is unlawfull upon any prætence of errours or abuſes in practiſe to ſeparate from the externall Communion of that Church which now calls it ſelfe the Catholique Church (which is onely the *Roman*, for the *Gracian Churches* though they challenge the title of Catholique Churches, that is, true members of the Catholique, yet I doe not find that they make an aſſociation to their externall Communion a neceſſary condition to all Chriſtians.)

3. The English Proteſtants ſay *no*, againſt all Roman Catholiques who unanimouſly affirme that ſince ſuch diſcourſes of the Fathers were grounded upon Chriſts promiſes to his Church which were to be effectuall to the end of the world, that therefore they are as fittly and neceſſarily to be applyed to the preſent, as to the Ancient Catholique Church; and that no other Church but that in Communion with the Roman can make any valuable or legitimate prætentions to

that title. Though the truth is, if it be to be granted that there is any visible Catholique Church at all whose externall Communion is necessary, the Protestants are inexcusably culpable, since they neither would nor could upon their groundes communicate with any Church in the world that was in being when Luther beganne his Apostacy.

4. In this controversy therefore upon these following considerations and groundes I fully satisfyed my selfe that the *plea* of Roman Catholiques was iust and reasonable. For
1. *first*. Though *English Protestants* deny the *Roman* Church to be *the Catholique Church* (*cum Emphasi*:) yet they acknowledge *her* to be a *true member* at least of the Catholique Church, being forced herto for their owne interest to iustify the lawfulnesse of their Ordinations &c. And this acknowledgement alone is sufficient to condemne them for their separation as guilty of Schisme, since *he* which separates from an acknowledged true member of the Catholique

Church doth conſequently ſeparate from the Catholique Church.

5. *Secondly* they acknowledge *that* the whole body of the preſent Catholique Church enioyes the ſame priuiledges and authority that it did in the times of the ancient Fathers: *that* a Schiſme from it is as pernicious as anciently: *that* a truly *Generall Councell* now is as obliging and unappealable from as heretofore: And upon theſe groundes they will condemne themſelves, *ſince* it is apparent that if the Eaſterne Churches were aſſumed together with the Weſterne to make up the full body of the Catholique, moſt of the opinions and pretended errours upon which *they* ground the lawfulneſſe and neceſſity of their *ſeparation* will appeare to be the doctrines of the Church called *Catholique* even in their ſence, as e. g. acknowledging the *Bleſſed Sacrament to be a proper ſacrifice propitiatory for quick and dead, the Reall Preſence (per modum transmutationis) Prayer for dead and Purgatory, Invocation of Saints, Veneration of Images &c.* And therefore if all the

fower Patriarchs had mett at the *Councell of Trent* they had infallibly concurr'd in condemning the *Protestants* as *Hæretiques* in these Pointes, and their *separation* upon such groundes *as Schisme* properly so called.

3. 6. Thirdly it appeared evidently to mee that those Communions and Congregations of Christians which acknowledge subiection to the *Pope* could onely rightfully challenge the name of the Catholique Church: *For* 1. I tooke it for granted that that which was called the Catholique Church after the times of the *fower first Generall Councells*, when the *Arians*, *Photinians*, *Macedonians*, *Nestorians*, *Eutychians &c.* were *anathematized*, was indeede the onely true Catholique Church: By which account the *Abyssine Churches* as being (at least, anciently) *Eutychians*, and severall *Easterne Churches*, as *Nestorians*, *Iacobites &c.* were and are to be excluded from that denomination; Which yet the Protestants now, although they dare not communicate with them, would admitt into the

body of the Church: but moſt unreaſonably, for if, e. g. the *Abyſſines* continue yet *Eutychians*, the Proteſtants of England who receive the fower firſt Generall Councells, doe thereby acknowledge them to be Hæretiques: if *they* have quitted Eutychianiſme, and really adioyned themſelves to the Roman Church (according to ſeverall *Embaſſies* mentioned by *Damianus a Goes &c.*) then Proteſtants will find it ſo much more to their diſadvantage to argue any thing from the Abyſſine Churches. 2. I could obſerve nothing which could make mee doubt that that which was called *the Catholique Church* from the fower firſt *Generall Councells* to *S. Gregory* the *Great's* dayes *incluſivè*, was indeede ſo. For if in *S. Gregories* dayes there was a Catholique Church (as *Proteſtants* grant there was) then that which was in Communion and ſubiection to *him* was onely *it*, ſince none that I know pretend to allow that title to any Congregation divided from him. Now in the Church *S. Gregories* time

it is apparent that in a māner all points of Doctrine now by Protestants called errours and causes of their separation were vniversally acknowledged as Catholique doctrines, as I shewed before by a ioynt confession of the most learned Protestant writers, by which they vertually confesse that if they had lived in S. *Gregories* dayes they would as well have separated from *him*. Besides it appeares by *S. Gregories* Epistles that *he as Pope* enioyed a supereminent authority, and sollicitously exercised a care over all Christian Churches: as for *his Iurisdiction as Patriarch* and the extension thereof, that I tooke not here into consideration, since it is not a point pretended to be an *Article of Faith*. 3. From S. *Gregories* dayes till the separation of the *East* from the externall Iurisdiction rather then the Faith of the Pope and Westerne Churches, the *whole body* of the *Church under one visible Head* remained as it did before, enioying the title of the Catholique Church, no other pretending thereto. 4. Since the *Division* of the

East

East from the Westerne Churches (causeſd as I conceive, upon a quarrell about the Popes Eccleſiaſticall Iuriſdiction, and not any point of Doctrine) the limits of the Catholique Church ſeeme to be much ſtreitned. Concerning which Schiſme (if it be indeede a Schiſme properly ſo called) I apprehended no neceſſity to be very curious to informe my ſelfe being perſwaded during the time of my being a Proteſtant *that* as for that one Point of beleife concerning the *Proceſſion of the Holy Ghoſt*, wherein the *Greeke* Church expreſſeth her ſelfe otherwiſe then the *Roman*, if in ſubſtance and ſence there be a reall difference, that the *Roman Church* was Orthodoxe. And beſides that, I know not any point of doctrine wherein the *Greeke Church* agrees with *Proteſtants* to condemne the *Roman Church*. It is true *they communicate in both kindes*: but I could never find that the *Greekes* made that point any pretext of their diviſion from the Roman. Neither indeede can they, ſince *they alſo give the Euchariſt to the ſicke onely in one*

kind, acknowledging withall that such communicants receive the whole effect of the Sacrament. As for the story of the Schisme, it was begunne by *Proclus* the *Pseudo-Patriarch of Constantinople* upon ambition and interest, because the Pope would not confirme his illegall intrusion into that Chaire: which generally ha's beene a fatall occasion of almost all Schismes, as long since S. *Cyprian* hath observed. Lastly it is manifest that those rights of Iurisdiction also which since that Schisme have beene denyed by the Greekes to the Pope, were not then begunne to be demanded, but had beene possessed by *him* for severall ages; so that there was at least iniustice, if not errour, on the Græcians part.

7. Fowrthly, that *the Pope, as successour of S. Peter* Prince of the Apostles, ha's a Primacy and superiority over all Bishops and Patriarchs, yea an authority over the whole Catholique Church, so that *hee* may truly be called the *Head of the Church*, ha's beene delivered by so constant, and univer-

ſall a Tradition that it cannot without extreame impudence be denyed. Now how farre this ſuperiority and authority extends, I thought it needeleſſe curiouſly to informe my ſelfe, ſince, as farre as I can learne, all that the Church requires in this point even from Eccleſiaſticall Perſons is a ſubſcription to this Profeſſion mentioned in the Bull of Pope *Pius IV.* annexed to the Councell of Trent and collected out of the ſame, viz. *Romano Pontifici, Beati Petri Apoſtolorum Principis ſucceſſori, ac Ieſu Chriſti Vicario, veram obedientiam ſpondeo ac iuro.* i. e. *I doe promiſe and ſweare true Obedience to the Pope of Rome, ſucceſſour of Bleſſed S. Peter Prince of the Apoſtles, and Vicar of Ieſus Chriſt.* Bulla Pij 4.

8. Now that thus much is of univerſall Tradition what greater proofe can be deſired then may be afforded us in a late booke entitled *Les Grandeurs dell' Egliſe Romaine*, where ſuch a world of *Teſtimonies* out of *Councells Oecumenicall and Provinciall*, *Popes*, *Fathers*, both *Eaſterne* and *Weſterne*,

Histories Ecclesiasticall &c. are produced to maintaine the *Co-union* of *S. Paul* with *S. Peter* in at least *some degree* of his universall authority: Which notwithstāding are not an hundredth part of that which may be alledged out of Antiquity for S. Peters Principallity, and the Popes as his successour. Yea that great *Councell of Chalcedon* (acknowledged and received in England) even when it endeavoured to deprive the Pope of some part of Iurisdiction, yet ackowledged this his superiority and Authority as Pope, the Bishops there calling him *their Head*, and themselves with all Christians, *members* under that Head. Morcover Socrates and Sozomen (writers farre from being partiall for the Pope) yet mention ancient immemoriall Canons of the Church wherein at least a negative voice is given to the Pope in any thing that shall be introduced to oblige the whole Church. To conclude, *Monsieur Blondel* the most learned French controvertist that ever undertooke their commune quarrell against the

Sōr Hist. Eccl. l. 2. c. 8.

Sozom. Hist. Eccl. l 3. c. 10.

Mr. Blōdel.

Pope, in that large volume which is ſpent in confuting particular, extravagant opinions concerning that ſubiect, as touching *the infalibility and Monarchicall Omnipotence of the Pope, his Lordly and domineering* Headship, and *a Monarchicall Power vſurped by him by which to ſubdue all the members of Chriſt &c.* yet notwithſtanding (which is very remarkable) he confeſſeth himſelfe *that never any Councell or Nation, no not that of Florence nor Trent it ſelfe ever adventured to define any thing concerning ſuch exceßive titles and power as the Popes partisãs doe attribute to him:* But on the contrary, *that the titles of the Apoſtle* S. Peter *ought not to be putt in debate, ſince that the Grecians and Proteſtants alſo doe confeſſe that it hath beene beleived, and that it might be indeede that he was the Preſident and Heade or* Cheife (Chef) *of the Apoſtles, the foundation of the Church, and poſſeſſour of the* Keyes *of the* Kingdome *of* Heaven. Yea moreover, *That* Rome, *as being a* Church *conſecrated by the Reſidence and Martyrdome of* S. Peter, *whom antiquity*

Pag. 16.
Pag. 810
Pag. 855.
Pag 12.
Pag 316.
Pag 107.

hath acknowledged to be the Head (Chef) *of the College Apostolique, having beene honoured with the title of the Seate of the Apostle S. Peter, might without difficulty be considered by one of the most renowned Councells* (*viz. that of Chalcedon*) *as Head* (Chef) *of the Church.* Which is in effect to acknowledge that the necessary doctrine of the Roman Church concerning the Popes Primacy and Authority is Orthodoxe.

9. Vpon which groundes since it appeares to have beene an universall Tradition of the Church (besides expresse wordes of Scripture) *that* the Catholique Church was to remaine *visible* to the end of the world, *that is*, a Church possessed of all substantiall Christian doctrines, præserved in all truth, governed by lawfull Pastours as one body consisting of ruling and ruled members under one visible Head (which *S. Cyprian* makes the foundation of unity Ecclesiasticall) *I concluded* (as I thought, rationally) *that* that part of the Christian world which continued in Communion

Cyprian.

with, and obedience to this ſo acknowledged ſupreme authority might and ought moſt iuſtly to challenge *the title of the Catholique Church.*

10. Therefore though the Priviledge of an independent Patriarchall Church (which the English Proteſtants of late beginne to challenge to the end to excuſe their Church from the title of Schiſme for withdrawing it ſelfe from the Popes Iuriſdiction) were iuſt and legall: yet they will never be able to iuſtify themſelves for disbeleiving what they together with all the other Weſterne Churches ſo many ages agreed to have beene true, or for denying the title of Oecumenicall Head to the Pope. Let it be ſuppoſed therefore, what ſome of them alledge, thot it is in the power of ſuch a *King of England* as Henry the VIII. with the forced conſent of his Cleargy to erect the English Church into a Patriarchate, as Iuſtinian the Emperour did *Iuſtinianea Nova*: Or that England being an Iſland like *Cyprus* might have the priviledge to be inde-

pendent of any Patriarch; all that will follow thereon will be onely that the Pope as *Patriarch of the West* shall by this meanes be deprived of some *Patriarchall Iurisdictions*, *Investitures*, *Rights of Appeales &c.* which have anciently beene endeavoured to be withdrawen from him by the African Churches &c. Yet what is this to his title of *S. Peters successour*, and *Head of the Church*? Or was *Iustiniana* or the *Isle of Cyprus* so independent in matters of point of Faith or publick practise on the Pope or other *Patriarchs*, or, however, on a Generall Councell, as that they could *de iure* alter any thing established by universall authority? Could they renverse decisions of Oecumenicall Councells? Or did they ever usurpe such an authority to themselves as to impute superstition, Idolatry, Profanesse, Heresies &c. to all other Churches, under a shew of *Reformation* ruining the whole order of Discipline and Beleife confessedly continued in the whole Church for above a thousand yeares? Till they can produce

examples of an authority of Reformation of ſuch a nature aſſumed by any Catholique Prince or particular Kingdome, the other pretended right of exemption from Iuriſdiction will be ſo farre from excuſing them, that it will make it apparent to the world that it was meerely their Princes luſtes, ambition and unquenchable thirſt after Eccleſiaſticall revenewes that firſt putt the thought of Reformation into their Heades, and that upon as iuſt groundes they may expect from others a Reformation of their Reformation, which will perhaps proove more durable when thoſe bates shall be utterly taken away which firſt whettened their witts to contrive that Proiect of a Reformation.

11. For my owne part therefore, Seeing theſe ſeverall *Concluſions* concerning *the Catholique Churches indefectibility, authority, vnity and Viſibility*, ſo unanimouſly atteſted, confirmed and made uſe of by all Antiquity with ſo good ſucceſſe againſt all manner of ancient Hereſies and Schiſmes:

And on the contrary preceiving no such method practised by Protestants disputing with one another, no mention in any of their writings of arguments from Christs promises to the Church, but onely presumptuous boastings of greater sagacity and cunning to wrest Scripture to their severall purposes, without the least successe of unity with one another, yea to the utter dispaire thereof: Having shutt mine eyes to all manner of worldly endes and designes, yea resolving to follow truth whither soever it would leade mee, though quite out of sight of Countrey, freinds or estate, at length by the mercifull goodnesse of God I found my selfe in inward safety and repose in the midst of *that Citty sett upon an* Hill *whose builder and maker is God*, whose *foundations are emerauds and Saphirs, and Iesus Christ himselfe the cheife corner stone: a citty* that is *at unity within it selfe*, as being ordered and policed by the *spiritt of unity* it selfe: *a citty* not enlightened with the *meteors* or *Comets* of a *private spirit*, or changeable *hu-*

mane reaſon, but with the *glory of God* and *light of the Lambe*: Laſtly *a Citty* that for above ſixteene hũdred yeares together hath reſiſted all the tempeſts that the fury of men or malice of Hell could raiſe againſt it, and, if Chriſts Promiſes may be truſted to, and hit Omnipotence be relyed upon, ſhall continue ſo till his ſecond coming. *To him be glory for ever and ever. Amen.*

CHAP. LXXII.

The Question of the Church being decided, decides all other controversies.

How it is almost impossible that errours should have crept into the publick doctrine of the Church.

Of what force objections out of Scripture or Fathers are against the Church.

1. AFter that Almighty God had changed that which was to mee *a Stone of offence* into *a rock of foundation*, making mee to find repose of mind in submitting to the authority of his Church which by reason of my former misapprehensions I carefully avoyded, as if the greatest danger that a Christian could be capable of had beene to be a member of *Christs mysticall body, which is his Church*, or as if the *hearkening to the Church* had beene the way to make a man worse then a *Heathen and a Publican*: I then found an experimentall knowledge

of the truth of that ſpeech of *S. Hie-rome*, viz. *that the Sunne of the Church* preſently *dryes up all rivolets of errours*, and diſpells all the miſt's of naturall reaſon: as likewiſe of that of the *Prophet*, *Qui credit, intelliget*, i.e. *Hee that beleives, ſhall undirſtand*: For being arrived to the topp of that mountaine upon which God had built his Church, I found cleare weather on all handes, I found that there remained nothing for mee to doe afterwards but to hearken to and obey *her* that both *Scripture* and *Fathers*, and *now mine owne reaſon* taught mee was onely worthy to be obeyed. And therefore, the truth is, here ſhould be an end of my *Exomologeſis*, or account of my inward diſputes about controverſies concerning Religion, which quickly ceaſed after that I left of to be mine owne Guide and Teacher. *Hier. cont. Lucifer.*

2. Notwithſtanding among the particular Controverſies in debate betweene the Roman Catholiques and other Sects I will ſelect eſpecially *ſixe* of the moſt principall on purpoſe to ſhew that if any regard had

beene had either to the authority or peace of Gods Church there would never have beene any differences about them; and that in the iudgement even of moderate Protestants the differences are indeede of so small weight, that if there had beene amonst *them* but the least measure of Charity, or if Schisme had not beene esteemed by them a vertue, they would never have made such fatall and deadly divisions upon pretences so unconsiderable.

3. *They* indeede lay to the charge of the Catholique Church *novelties* in doctrines and practises: *and yet* Catholiques even out of those few that remaine of the most ancient *Ecclesiasticall authours* shew cleare proofes of these doctrines and practises, and desire no more of them then that they would speake in the language of the Ancient Church: *They* accuse *her* of *impieties*, and *Idolatries* and *superstitions*, and *yet Catholiques* shew them that the most holy, learned *Saints* and *Martyrs* that ever were in Gods Church practised

and maintained ſuch pretended ſuperſtitions &c. *They* accuſe her of *Schiſme* for not ſeparating from her ſelfe and the whole world, and for not being able to hinder them from committing that moſt ſacrilegious crime: And *they* impute *Hæreſy* to *her* for being conſtant in maintaining the deciſions of all *Councells* and the profeſſion of all *Churches* and *ages*.

4. But before I examine the vanity of theſe imputations by ſtating thoſe *ſixe particular Controverſies*, I ſhall deſire our English Proteſtants to meditate ſadly upon two ſubiects eſpecially The *firſt* is, *Which way* they 1.
can imagine it to be poſſible that an errour ſhould imperceptibly creepe into the beleife and practiſe of the whole Church; even ſetting aſide the ſecurity wee have againſt any ſuch miſcheife by the meanes of Chriſts promiſes! For was it not true which antiquity teſtifies, yea and S. *Paul* himſelfe expreſſely, that the Apoſtles and Apoſtolicall men were *inſtant in ſeaſon and out of ſeaſon* to make knowne to the Primitive Chriſtian,

and to inculcate diligently and laboriously into their mindes the whole
Act.20. 20.27. summe of Christian doctrine, not *for bearing both publickly and from house to house to revcyle to them the whole will of God, not suppressing any thing that was profitable*, And this so fully and effectually as that if *an Angell from heaven could* be supposed to
Gal.1.8. *teach any thing* not onely contrary, but παρὸ, i. e. *besides that which they had taught, he was to be accursed*? Then, doe not the Fathers tell us (and what proove can Protestants produce to make them appeare to be lyars when they tell us) that at least for 500. yeares all caution imaginable was used to prævent and exclude any novelties that any Hæretiques, yea or any Christians though as learned as *Origen*, or as holy as *S. Cyprian* should attempt to introduce? May wee not adde hereto, that whatsoever novelties of the least moment should be obtruded by any would discover thẽselves for such by thwarting the publick profession and practised devotions of the Church? as *S. Cyprians*

Rebaptization would oblige all men to practiſe that which they had alwayes forborne: and the *Arian* and *Pelagian &c.* impieties would conſtreine the Church to alter her formes of prayers to the Sonne of God, and for Gods Grace to cure the impotence and perverſeneſſe of nature, acknowledged in the dayly publick confeſſions. Vpon which groundes *S. Cyrill* againſt *Neſtorius*, and *S. Leo* againſt Eutyches diſproove the errours and impieties of their Hæreſies by producing the profeſſion and practiſe of the Church in adminiſtring the holy Euchariſt, whereby ſhee teſtified her beleife of a reall preſence of the very body and blood of Chriſt there, which could not conſiſt with their Novelties. So that upon the ſame groundes, if e. g. *Invocation of Saintes*, *Prayer and offering the moſt Holy Sacrifice for remiſsion of Sinns to the Dead*, *Veneration of Images &c.* had beene novelties, would not ſuch practiſes have more directly thwarted the publick Devotions of the Church, then the hæreſies of *Neſto-*

rius and *Eutyches*? How was it possible then that such doctrines should have beene taught by any particular Father (as confessedly they have beene) and not any one appeare that should discover and protest against such innovations? what charme was there in these doctrines above all others to cast the Church into a sleepe that shee should not perceive them, or to silence the Fathers that against their custome in all other innovations they should not open their mouthes against them? And much more, how was it possible that the publick Liturgies and Devotions of the Church should come to be changed by admitting such pretended novelties and superstitions, and yet no signes or footesteps be left that such a wonderfull change has beene made, nor one writer to be found thar can tell us of any one that opposed it?

2. 5. The second thing that I desire them to consider is, That since it is at this day and has beene for many ages the universall Beleife of the Church that all such pretended *Novelties* were

indeede Catholique and Apoſtolique Traditions, what arguments Proteſtants can reaſonaby eſteeme ſufficient to diſproove this beleife, and to diſpoſſeſſe the Church of her tenure? *Will* the ſilence of one or two Fathers, thinke they, be of force enough to ſuch a purpoſe? If ſo, I doubt whether the Church would then be able to maintaine any one Article of Faith. *Would* a few ſeeming difficulties and obſcure, ſeemingly oppoſite quotations out of ſome writings of a few Fathers ſerve their turne? It did not ſo in the cauſe of the *Arians*, of the *Pelagians*, of the *Nouatians &c.* and why onely in the preſent Controverſies? *Will* quotations of Scripture decide the quæſtions againſt the preſent Church? Indeede if it could be imaginable that the whole Catholique Church could at the ſame time and with the ſame hand deliver us Scripture and doctrines contrary to expreſſe Scripture; if *she* could be ſuppoſed either ſo foolish as not to ſee that which no body could be ignorant of, or ſo wic-

ked as clearly seeing what God sayd, to command us not to beleive him, but rather the quite contrary, then *shee* might deserve to be stiled *schismaticall* becaus shee continues in such a wicked unity, and Hæreticall becaus shee would not submitt her iudgement and authority to the passiõs and lusts of an Apostare Monke. But euen Protestants themselves will absolve her from such a high degree of guilt as to contradict expresse and formall Scripture. *And as for Texts* of Scripture either obscure, or ambiguous, or rationally admitting severall interpretations, though to some præiudicate eares they may seeme to sound otherwise then the Church teaches, in all reason and honesty the Churches interpretation of them ought to prevayle against any private mans: I am sure all sortes of Sects will either submitt their iudgements to the sence of their particular Churches, or at least will conceile their opinions when they cannot submitt them: this civility and duty teaches all men: But as for the chil-

dren of the Catholique Church, they have an obligation binding them in conſcience to truſt the ſame Church for the ſence of Scripture (eſpecially in pointes which shee ſayes is of univerſall Tradition) which they have truſted for the Scripture it ſelfe: and therefore *S. Auguſtin* ſayd well and like a perfectly good Chriſtian and Catholique, *The words of Scripture are ſo to be underſtood, as the world hath beleiued them, which that it ſhould beleiue the Scripture hath foretold.* And ſurely he that will duely conſider of what weight the univerſall teſtimony of a whole age of the Church is to proove a tradition, will never thinke that a few obiections or obſcure paſſages either in Scriptures or two or three Fathers who are apt to ſpeake unwarily when the matter is not in controverſy, ſhould decide the cauſe againſt *it*, eſpecially conſidering that it is almoſt impoſſible to receive abſolute ſatisfaction of the doctrine of former ages any other way, or at leaſt any other way ſo well as by the uniuerſall agreement of the preſent age

that so the former ages delivered to her. What shall wee say then when to the evident testimony of the present age for Catholique verities may be added a world of testimonies both of Scripture and ancient writers, beyond all comparison farre more then for her enemies contradictory assertions, even those enemies themselves being iudges, as will appeare undeniably to any man that will consult but that one booke of *Brereley's Apology of Protestants for the Catholique Church*?

CHAP. LXXIII.

Of the Reall Presence, and Transubstantiation. Of the Adoration of Christ in the Sacrament, and of Communion under one Species.

1. THe *fixe* speciall *Controversies* which I shall breifely consider shalbe 1. Concerning the *Eucharist*, and therein of the *Reall Pre-*

sence of Christs body by way of Transubstantiation: as likewise, *Of the Adoratiõ of our Lord presẽt in the Sacramẽt: and Communion under one species.* 2. *Of Invocation of Saints.* 3. Of *Veneration of Images.* 4. Of *Prayer for the Dead*, and *Purgatory.* 5. Of *Indulgences.* 6. Of *the Publick Service in Latin.* The reason why I make choice of these is both because these are the especiall controversies wherein there is a reall and manifest difference betweene Catholiques and Protestants, who make these pointes the principall causes of their Separation: for as concerning the debates about *Grace* and *Freewill Predestination* and *Iustification*, as likewise the *Merits of good Workes*, though ignorant-popular-preaching Protestants make a great clamour about them, yet I was most assured that there was indeede a reall agreement, when they came to explaine themselves sensibly about them. As for the Controversy concerning the Pope I have spoken sufficiently in the 71. Chapter, at the latter end of the *fowrth Conclusion.*

2. First therefore concerning the Reall Presence of Christs Body in the *Eucharist*, and that by way of Transubstantiation: In discoursing upon which, because my designe is not to write the controversy in generall, but onely with reference to the doctrine which, following the Church of England, I was taught there: it will be sufficient for mee to signify that by that Church I was taught that in the blessed Sacrament the Body and blood of our Lord were really present, exhibited and received by the Communicants: *really* I say, not onely as the obiects of Faith, or not onely as really exhibiting the effects of Christs suffering: but as truly and properly as the Roman Church professeth, onely I was forbidden to say that there was any reall change made in the bread and wine, which remained after Consecration as they were before: in a word I was taught to say what neither I nor any other was able to expresse, save onely that the Romish doctrine was false which taught that that presence was made

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by a preſence of Chriſts body under the ſpecies (which onely remained) of the viſible elements.

3. Now when I ſay that I was taught to expreſſe my beleife thus by the Church of England, my intention is not that that Church obligeth every one to beleive thus, for ſo a man renounce the two wordes of *Tranſubſtantiation* and *Conſubſtantiation*, he may, præſerving the terme *really*, interpret himſelfe as if *really* ſignifyed onely *figuratively*, or as the obiect of the underſtanding, as wee ſee a world of writers allowed there to have expreſſed themſelves: Yea in the 28. and 29. *Articles of that Church* there are certaine clauſes which require onely a figurative ſence to be underſtood, as where it is ſayd, *The body of Chriſt is given taken and eaten in the Supper onely after an heavenly and ſpirituall manner: and the meane whereby the body of Chriſt is received and eaten in the Supper, is Faith.* And againe, *The wicked &c. are in no wſe partakers of Chriſt, but rather to their condemnation dae eate and drinke the ſigne* *Art 28. 29. Eccl Angl.*

or Sacrament of so great a theng. Which clauses being allowed, those Articles doe admitt yea require not onely the *Calvinisticall* but even the *Zuinglian* sence concerning that Point. Yet notwithstanding this, whether the *Calvinisticall party* there had with their usuall importunity extorted the inserting of those *clauses* into the *Articles* I know not, yet those that followed the *Prelaticall Governing faction* never considered those expressions, but without any *Calvinisticall hypocrisy* professed that they beleived the *Reall Presence* as truly and really and properly as the *Catholiques* did: And so *King Iames* commanded *Monsieur Casaubon* to signify his sence to *Cardinall Perron* in the wordes of *Dr. Andrewes then Bishop of Ely.*

See the conference of Poissy.

4. Now what other reason can be imagined should move the most learned and prudent part of the English Cleargy to expresse themselves so neare the Catholique sence, but onely a conviction that besides the formall wordes of Scripture, the Ecclesiasticall Tradition and generall

doctrine of the Fathers enforced such a sence? *But* by what mystery it came to passe that *they* should dispense with themselves for following *Tradition* no further, but that under a pretence that *the Sacrament* was a mystery inexplicable *they* should forsake the same *Tradition* and *Fathers* who generally professe that *that presence is made by a reall transmutation of the visible elements into the very Body and Blood of Christ*, this I confesse I could never comprehend.

5. Now that such was the *Traditionary doctrine* of the Catholique Church, (besides the testimony of the present age, which will be of infinite weight to any one that duly considers it) and to omitt a world of quotations out of *Councells* and *Fathers* wherein expressions to proove the same are as full, yea perhaps more rigide then the decision of the Councell of Trent it selfe, I became convinced from these considerations, viz. 1. Because in all the ancient *Liturgies*, that ever I saw, there are expresse mention of the verity and rea- 1.

lity of this change, and not any the leaſt intimation of a figurative ſence: there are expreſſe prayers that God would by his omnipotent power cauſe the bread and wine to become the body and blood of our Lord, and not the leaſt intimation, that the way of communicating of theſe myſteries ſhould be onely by *Faith*, or by the operation of the underſtanding. 2. 2 Becauſe in the forme of communicating both in the *Eaſterne* and *Weſterne Churches* (which forme or *Canon*, *S. Chryſoſtome*, *S. Ambroſe*, *S. Auguſtin*, *S. Baſile &c.* attribute to the *Apoſtles* themſelves as authours) there was required from the communicants *a Confeſſion* of their beleife of the reallity of this change: or to expreſſe it in *S. Ambroſe* his language, *The Preiſt* (viz. preſenting to thee that which before conſecration was bread) *ſaith unto thee, This is the body of Chriſt, and thou anſwereſt, Amen, that is to ſay, it is true; That which the tongue confeſſeth let the heart beleive.*

Amb de Sacr. l. 4. c. 3.

3. 3. Becauſe generally the Fathers when they ſpeake of this argument

Vid Iren. l. 4. c. 34.

have recourse to the omnipotence of the Word of Christ, and to wonderfull operations exalted above all humane credibility, as the cause of this change, thereby leaving no doubt that they understood a conversion (not significative, but) reall, true and substantiall. 4. Because the same Fathers to make their auditours more capable of the Mystery exemplify in other kindes of changes or conversions, as of the change of the Bread which Christ did eate; into his owne flesh, of the miraculous conversion of water into wine; of Moyses rod into a serpent; and the waters of Nile into blood. Which language would be extremely ridiculous, if they intended not a reall and substantiall change. 5. To proove that they understood not onely a presence of Christ in the *action of* the Sacrament (as some English Protestants explaine themselves) or a presence consistent with a Lutheranicall coexistence of the substance of Bread and Wine, *S. Ambrose* will satisfy us, who answering that very obiection that the dif-

S Cyril. Hier Cat. Myst. 4. Amb de sacr. l. 4. c 4 Et de iis qui myst. init. c 9. Gaudent. de rat sac. Tr. 2.

4.

S. Greg. Nyss ora. Cat c 37. Euseb. (nõ Emes hõ. Pasch. Ambr. vbi sup.

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ficulties would be lesse if it were affirmed that the substance of bread and wine remained together with the Body and Blood of Christ after the consecration, hath these wordes, *To the first obiection wee must thus answer, That in matters of Faith a man ought not to make choice of that which is accompanied with lesse difficulties, for otherwise wee should affirme that in God there is one onely hypostasis &c. But he ought to affirme that which is most conformable to the testimonies of the holy Fathers, and to the Tradition of the Church although never so many difficulties present themselves, seeing that he ought to captivate his understanding under the obedience of Faith.* So likewise *S. Ignatius* quoted by *Theodoret in Dialog. 3.* speakes of certaine *Heretiques who received not the Oblations and Euchatists: Because they beleived not that the Eucharist was the flesh of our Lord Iesus Christ.* Which is a proofe undeniable that the most primitive Church taught this Catholique doctrine of the Reall Presence: for if there had beene onely a spiri-

Ambr. de sacr. l. 4.

S Ignat ap Theod. Dial. 3.

tuall Presence, what pretence could those Hæretiques have to refuse thē.

6. Because both the ancient Liturgies and Fathers of the Church doe testify the generall custome of Gods people to adore Christ present upon the Altar after Consecration: and this not onely in the time of administration, but afterwards also, as supposing that that which remained, was and continued truly the body of Christ, according to those wordes of *S. Cyrill* of *Alexandria*, *I know what they say, namely, That the mysticall benediction, if any reliques remaine of it to the next day, is unprofitable to sanctification. But they that say thus are madde. For there is not another Christ made, neither can his holy body be changed: but the vertue of the benediction, and the quickning Grace remaines perpetually in it.* 7. *Lastly*, because by this argument of the reall transmutation of the visible elements into the body of Christ the *third Generall Councell of Ephesus*, and severall ancient *Fathers* confuted the *Heresies of Nestorius* and *Eutyches* about the two natures of our

6. *Vid. Aug. Ps. 98. Ambr. de Sp. S. l. 3. Chrys. in 1 Cor. Hom 24. Naz. Epitaph. Gorg. Theod. Dial 2.*

Cyril. Al. Ep. ad Colosyr.

7. *Concil. Ephes. anath. 11. Cyeill. Alex. S. Leo P.*

Sauiour, as I mentioned occasionally before. So that such a world of testimonies of Antiquity concurring, the Tradition being so constant and uniforme, *S. Leo the Great* had iust cause to say, *In the Church of God this is so consonantly witnessed by every mans mouth, that the truth of the body and blood of Christ is not even by the tongues of infants conceiled among the Sacraments (or, Mysteries) of the common Faith.*

Leo M. Ep 13

6. An universall Tradition therefore of the Reall Presence hath beene so forcible and unconquerable as that it constreined even the English Protestants themselves to acknowledge it, and that simply and unhypocritically: How could thé I defend my selfe from submitting and captivating my understanding to the same Tradition as constant for a reall change and conversion? I must professe ingenuously that during the time of my being a Protestant the onely, or, I am sure, principall hinderance from an entire conformity to the Faith of Catholiques in this point, was the

inextricableneſſe of thoſe arguments which my reaſon ſuggeſted to mee out of naturall Philoſophy againſt it, as How it could be poſſible that the ſame body could be in heaven and upon the Altar at the ſame time, How accidents could remaine without their proper ſubiects &c. cõſidering withall the ſmall, or rather no ſatisfaction which the ſcholaſticall ſubtilities gave mee.

7. But now if it be demanded what new Philoſophy I have learned ſince I learned that the Catholique Church was to be beleived and obeyed, and what preſervative I have foũd againſt thoſe former arguments of naturall Reaſon? I muſt anſwere freely and ingenuouſly that I have not learned to anſwer ſuch arguments, but to deſpiſe them; and to ſay, God forbid that vaine Philoſophy ſhould (συλαγωγεῖν) make a prey of mee defrauding mee of the moſt neceſſary Communion with the Church of Chriſt, and moſt eſſentiall vertue of captivating my underſtanding to the obedience of all Evangelicall Myſte-

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ties. I doe therefore freely confesse my ignorance, and inability to demonstrate how this particular Mystery can consist even with those Rules of Philosophy which I my selfe receive: But withall, I must not conceile that when I was a Protestant also, I did the same for other pointes, as the Mystery of the Blessed Trinity, the Incarnation of the Sonne of God &c. And I did not find any scruple in those mysteries, because I could not reconcile them with *Aristotle*, or any other *Patriarch of Heretiques*, as *Tertullian* calls the *Philosophers*.

8. I will further adde, that that which gave mee intire satisfaction, and obliged mee in conscience to silence, and not to answer, my reason when it would raise objections against Transubstantiation was, that the same authority for whose sake I beleived it, taught mee to beleive it to be a Mystery inexplicable and incomprehensible, and that it was not lawfull so to examine it, as that it should stand or fall according to the dictates of naturall reason. Insomuch

as *S. Gregory* (called the *Diuine*) ſpoke like one that deſerued that ſurname, in the *ſecond Generall Councell of Conſtantinople*, *That it was not permitted to the Moabites and Ammonites to enter into the Church of God, that is* (ſaith he) Διαλεκτικοῖς τε καὶ ματαιοφρόνως λόγοις. i. e. *to Logicall and vainely curious and ſubtile diſcourſes.* I referre the Reader to an abundant collection of the teſtimonies of Fathers forbidding this curioſity of examining the poſſibility of this myſtery upon the groundes of naturall Reaſon, which are to be found in *Cardinall Perrons Rep'y to King Iames.* Therefore farre be it from mee to determine this Myſtery by the ſubtile and too too curious diſputations of the Schoolemen: I doe not envy them their leaſure to employ their fancies about ſuch matters within their owne walls: but if they beginne to paſſe for competent Iudges of this Myſtery, I muſt profeſſe that I diſclaime them, and I cannot without greife remember what dangerous uſe Proteſtants make of their

S. Greg. Th.

Card. Perron. Repl. l. 2. c. 1. 2. &c.

vaine and ſometimes ridiculous Philoſophicall Quæſtions about this Myſtery, who ſatisfy themſelves that the Myſtery it ſelfe is not true, becauſe they find no ſatisfaction in the diſcourſes and anſwers which the Schoole-writers endeavour to give to a thouſand foolish obiections which they coniure up out of *Ariſtotles Philoſophy* againſt this Myſtery to be adored and trembled at. It is onely *Scripture, teſtimonies of Fathers, Eccleſiaſticall Tradition, Generall Counceils* and the *Profeſſion of the preſent Catholique Church* which are the proper Iudges of this Controverſy, and whoſe authority when it is employed as it ought, will aſſert this divine truth of the Reallity of Chriſts preſence by way of Converſion in the Bleſſed Sacrament to the confuſion of all Novelties and all Blaſphemies of Heretiques. The ancient both *Latin* and *Grecian Fathers*, who certainly were of witts as ſubtile and peircing as any that have ſucceeded them, yet never thought upon ſuch nice enquiryes as now every young

Philoſopher can prattle of: and therefore I profeſſe ſince I am farre from finding any obligation at all lying upon mee to the contrary, yea ſince the *Councell of Trent* hath defind this point in the language of *Antiquity*, and not of the *Schooles*, ſaying that *Chriſt is preſent in the Sacrament Sacramentaliter*, i. e. myſteriouſly, inexplicably, I will never endeavour to anſwer any Philoſophicall arguments any other way then with ſuch wordes as theſe of *S. Iohn Damaſcene*, *The bread and Wine is changed into the body and blood of our Lord; but this after an unſearcheable manner: For of this matter wee know no further but onely that the Word of God is true, and efficacious, and omnipotent.*

Conc Trid. ſeſſ. 13 c. 1.

Damaſc. de Orthod Fidei 4. c. 14.

Of the Adoration of our Lord Ieſus Chriſt preſent in the holy Euchariſt.

9. Let us now conſider to what the Church obliges all Catholiques in this point. If *any one* (ſaith the Councell of Trent) *ſaith that Ieſus*

Concil. Trid. ſeſſ. 13. Can. 6.

Christ the onely sõne of God ought not to be adored with the exteriour worship of Latria it selfe in the holy Sacrament of the Eucharist: and that for that end it ought not to be proposed publickly to the people to be adored: and that these who adore him are Idolaters, let him be Anathema. Which worship of *Latria* is not given to the outward Symbols of the Eucharist, but onely to Iesus Christ himselfe there present. *A certaine degree* of respect (even by the confession of the Calvinists) *is due to all outward instruments of Religion, as to Chalices, to the bookes of Scripture, to the water of Baptisme, and to the species of Bread and wine in the Holy Eucharist*, And Catholiques allow no more: *But the true object which a Catholique adores with this sublime act of adoration or Latria, is in the case in hand, Iesus Christ himselfe, who is to be adored every where whersoever he is present, and therefore likewise in the holy Eucharist, in the which the Catholique Church knowes and acknowledgeth no other substance* (as the Calvinists desire to impose on them) but *onely Ie-*

Daillé l. des Imag. p. 140. & 876.

Test. Doc. Sorbon.

ſus Chriſt. And if they be Idolaters for this, the *Lutherans* are ſo too, who teach the ſame doctrine, though they expreſſe themſelves in the point of the Reall Preſence after another new-invented manner: yet notwithſtanding the *Calviniſts* when their worldly intereſts obliged them could be cõtent to communicate with the Lutherans and could ſwallow their pretended Idolatry, but out of feare and hatred of Catholique union make even the Church it ſelfe a preiudice againſt her doctrine. *Kemn. Exam. par. 2. p. 92.*

10. For mine owne part whileſt I was a Proteſtant I profeſſe I could never anſwer to mine owne reaſon why wee ſhould condemne the worſhipping of Chriſt whom wee profeſſed to be preſent in very truth, without figures or fancies. If he had not beene there after a peculiar Sacramentall manner I might lawfully notwithſtanding have worſhipped him there, becauſe I may and ought to worſhip him every where as being God omnipreſent: yea though his humane nature be locally preſent

onelyat the right hand of the Father in glory, yet I may worshipp the man Iesus Christ every where, because that person which is God and Man is every where present; and yet it seemes when a new accession of another kind of Sacramentall-truly-reall presence is added to the former, though I acknowledge this latter presence to be as reall as the former, I must be forbidden to expresse that I acknowledge and beleive it any other way then by saying with my lippes that I doe so; I must then deny unto him in that place at his owne table & altar, and at that time whilst are celebrated those Mysteries adorable even to Angells themselves that worship and respect, which I would have given him at mine owne table, or whilst I was doing the ordi-
Ob. nary workes of my calling. But it will be sayd perhaps, you are not forbidden to worship him, but you must not worship him as present there.
Sol. And why for Gods sake? Bid mee rather beleive that he is not after an especiall manner present: But this is ty-

ranny and iniuſtice in the higheſt degree to command mee to beleive that he is as truly (though after another manner) preſent there, as at the right hand of his Father, and at the ſame time to command mee by my workes to belye my beleife. No no. *Quam magis ingenuè Peribonius.* How much more ingenuous are the Socinians then all other Sects? for whereas the reſt would glady pretend to Antiquity, and take much unproffitable paines to make a Father now and then ſpeake a word in their favour: The Socinians inſteade of puzzeling themſelves to untye, cutt aſunder all ſuch knotts and difficulties, they reſolutely breake through all obſtacles: Let the Ancient Church determine what it pleaſe, and let the Ancient Fathers agree to ſpeake as they have a mind, if what is ſpoken and decreed either ſuite not with what they fancy that the holy Ghoſt does or ought according to the capacity of naturall reaſon to meane, or if the holy Ghoſt in their opinions hath beene ſilent in it, without more

adoe they presently reiect and condemne it: upon which groundes they streine not to alter all the language almost of the Church, they know no such thing as a Sacrament, they acknowledge no promises to, nor no effects of such ceremonies actions as the Church and all Christians call Sacraments: *they* scoffe at the reall presence, and abominate the adoration of Christ in his Mysteries: Let *S. Ambrose* say, *By his footstoole is meant the earth, and by the earth the body of Christ, which every day wee adore in the mysteries, and which the Apostles adored in our Lord Iesus.* Let *S. Augustin* say, *For he tooke earth from earth, both because he conversed here in very flesh, and gave us likewise very flesh to eate for our salvation. Now no man eates that flesh but that he adores it first: and thus a way is found how the Lords footstoole is adored.* And againe, expounding that of the Psalmist, *All the rich of the earth have eaten and worshipped: And they also* (saith he) *are brought to the table of Christ, and partake of his body and blood: but they*

Ambr. de Sp. S. l. 3.

Aug in Ps. 48.

Id. Epist. 120.

adore him onely; they are not ſatisfyed, becauſe they doe not imitate him. Laſtly let *S. Chryſoſtome* ſay, *This body the Wiſe men worshipped in the manger &c. Let us at leaſt imitate thoſe barbarous men*, Wee *who are the cittiſens of heaven: Thou ſeeſt him not in a manger but upon the Altar; not a woeman holding him in her armes, but the Preiſt himſelfe preſent, and the Spirit abundantly powred upon the ſacrifice preſented there.* Laſtly let *Theodoret* ſay, *The Myſticall Symbols are underſtood, which are celebrated, and beleived, and adored likewiſe as being the very thinges, which they are beleived to be.* What is all this to a Socinian, though all antiquity agree in the like language, and not one Fathers explicitely diſſent from it? But as for Proteſtants, not hauing the confidence to renounce the Fathers authority, they make it their taske to proove out of ſuch places that the Fathers intended by ſuch ſpeeches that it was Idolatry to worship Chriſt preſent on the altar. But-*Nobis non licet eſſe tam diſertis.*

Chryſoſt. in 1. Cor.

Theodoret. Dial. 2.

11. This is not a matter of Doctrine[1], but meere practise : The Church sayes not, it is unlawfull to take it in both kindes : but onely that upon reasons sufficiently prevayling with her *She* thinkes fitt in the ordinary practise it should be so administred: The Governours Ecclesiasticall therefore are to be answerable for it.

But to demonstrate that even those who in their private opinion thinke it were better it should be administred in both kindes, yet ought not upon pretence thereof to breake forth into a sacrilegious separation I will onely recommend these few considerations
1. to our English Protestants, viz. 1: That there is no explicite command in Scripture that the Sacrament should be communicated under both species. If they urge the example of our Saviour and the manner how he administrated it : They know that they themselves allow authority to the Church to alter formes not essen-

tiall to the Sacraments : and accordingly practiſe both the forme in Baptiſme and the Holy Euchariſt otherwiſe then they were firſt inſtituted. 2. That it is evident, and no ingenuous Proteſtant will deny it but that even in the Primitive Churches it was an ordinary practiſe in ſeverall occaſions to receive it onely in one kind. 2. 3. That not one proofe can be shewed that the ſicke ever received the Cuppe. 3. 4. That notwithſtanding in the opinion of Antiquity, thoſe who received it ſo were beleived to have enioyed the whole benefitt and vertue of the Sacrament. 4. 5. That the Greeke Church, though shee gives it ordinarily in publick in both ſpecies, yet neither in private, nor to the ſick, no nor, as it is ſayd, in Lent. Neither doth shee make that difference any ground of her ſeparation from the Roman Church. 5. 6. That Proteſtants confeſſe that thoſe who have a naturall antipathy againſt wine, may receive the body alone, and may notwithſtanding aſſure themſelves that they want no fruit or effect of the ho-

ly Eucharist. Vpon which groundes, if they would duly consider what a horrible crime Schisme is, they would no doubt beleive that this were not a sufficient excuse for them.

CHAP. LXXIV.

Of Invocation of Saints. Of Veneration of Images. Of Prayers and Offerings for the Dead, and Purgatory. Of Indulgences. And of Publick service in the Latin tongue. With what charity and Modesty the Doctrines of the Church are to be examined.

1. CONcerning *Invocation of Saints*, to shew the opinion of the Ancient Church about it, it may suffice to take notice that for denying the lawfulnesse of it *Vigilantius* was accounted an Heretique, as Dr. *Fulke*, the *Centuriators*, *Osiander* &c. acknowledge out of *S. Hierome*. I am sure *S. Ambrose* sayes in the very language of the *Councell of Trent*,

Hierom. cont. Vigilant. c. 2. 3. Ful. Resp. ad Pseudo-Cath. Cent. 4. col. 1240.

Ambr. de Vid.

Wee ought to pray unto the Angells in our owne behalfe, who have beene given for gardes unto us: wee ought to pray unto the Martyrs, whose bodies remaining among us seeme to be as it were a gage and hostage of their protection. And *S. Augustin* in the language of the *Church Litanies*, *All Martyrs intercede for us*, adding, *To the end that they may reioyce in our behalfe who pray for us.* And *Theodoret* gives the very sence of the present *Church* in this point, *Wee doe not adore the Saints as Gods, but wee pray unto them as divine men, that they would intercede for us.* A Tradition this was of the ancient *Iewish Church* also, as those wordes of *Iosephus* witnesse, *The pure soules which heare those that call upon them, obteine in heaven a most holy place.* And the same *Tradition* was so constant in the *ancient Christian Church*, that *Origen* askes, *who doubts but that the Saints doe aide us by their prayers.* Adde hereto, that the ancient *Liturgies of S. Basile &c.* have the same prayers to Saints, in the same forme as they are found in the *Missall* and *Breviaries* at

Aug. in Psa. 85. Id ibid.

Theod l. 8 de Martyr.

Origen. in Num. c. 31 Hom. 26.

this day: And, *that* not *any Father* condemnes the practise of it, either as a novelty or superstition, which in all other cases upon all occasions they have done.

12. To shew the innocence of the Church farre from deserving such behaviour from her children as *shee* has found in this regard, Consider, *first that* all that the Church decides in this point is that they may be prayd to. 2. That by the Church no man is obliged or constreined to pray to them, or to any but to God. 3. That this is onely that they would intercede for us, a thing which wee sinners desire at the hands of other sinners greater perhaps then our selves. 4. *That* (excepting onely the Litanies which are rather eiaculations and wishes then formed prayers: and excepting some few Poeticall Hymnes, to which a greater licence hath alwayes beene allowed) the Church both in the *Missal* and *Breviary* directs the prayers which *shee* makes with respect to Saints, immediately to God himselfe, desiring

firing him to hearken to the intercession which his Saints make for us, and by their ministery to aide us. And therefore whereas Protestants make their cheife difficulty in this matter to be their uncertainty whether our prayers can arrive to the Saints hearing: though it may be resolved out of expresse Scripture even out of those wordes, *There is ioy in heaven over one sinner that repents*: yet certainly, when the prayers are directed immediatly to God as the Church does, no man will doubt but they may arrive thither. I cannot chuse but on this occasion to publish the ingenuity of the Socinians once more, who deale with Religion as they would doe in an Astronomicall Hypothesis, framing and changing heaven and earth according to their *phænomena*, and therefore they to take away the trouble of examining either Scripture or Fathers dissolve the whole controversy with framing a new point of Philosophy, viz. that separated soules have no apprehension, nor perception at all, but are indeede as

senceleſſe as the bodyes, contrary to millions of ſtories, which are ſurely not every one falſe, contrary to expreſſe Scripture, *This day shalt thou bee with mee in Paradice*, and *S. Pauls* iudgement, *Whether it was in the body or out of the body* (that I was rapd into Paradice) *I cannot tell, God knowes*: by which wordes though he knew not which of theſe two wayes it was, yet he gives to underſtand that he might have beene rapd in ſpirit without the body.

Of Veneration of Images.

3. Concerning Images wee may conſider. 1. That they had them in the ancient Church, *Tertullian* putts it out of all doubt, who makes mention of the *loſt sheepe* generally graven upon the Chalices: And *S. Ambroſe* ſaith, *That a perſon appeared to him which ſeemed like to S. Paul, the features of whoſe countenance I had learned*, ſayes he, *from his picture.* The profeſſion and practiſe of *S. Paulinus* is ſo cleare in this behalfe, and ſo

Tert de Pudic c. 7.

Ambr. de invent corp. Gerv. & Prot.

Paulinus.

confeſſed by Proteſtants, that it is loſt labour to quote him. 2. No man can deny but that the ſight of holy ſtories in picture doe both more eaſily repreſent to weake capacities, and putt even the beſt men in mind of good thinges, then the reading them in a booke. 3. The Councell of Trent expreſſely profeſſeth that the ground of Catholiques Veneration of them is not that it is beleived that there is any divinity or vertue in them for which they ought to be venerated: So that all occaſion of ſuperſtition is evidently cutt of. 4. That thinges which have any regard to Religion are to be reſpected and treated with Reverence, this nature teaches, and the Calviniſts acknowledge, as I tooke notice before out of *Monſieur Daillé*. 5. That by reaſon wee have not wordes enow to expreſſe all our conceptions, nor variety enough of outward actions and poſtures to expreſſe our inward intentions and notions, hence all the trouble and contradiction among Chriſtians in this point hath proceeded. And therefore as the an-

Concil Trid. Seſſ 25.

cient Iewes applied the word שחה and the posture thereby repræsented, viz. *prostration* both to the supreme degree of adoration due onely to God, and to the reverence of honourable persons: so likewise the second Councell of Nicée for want of words applying the word προσκυνεῖν (which imports the same) to images, therefore it was, that till the misunderstanding was cleared, the Westerne Church in the Councell of Fancford reiected their decision. But those who love Schisme will needes most unjustly reassume a voluntary misapprehension of the Churches intention in this point, which clearely distinguishes and makes an infinite distance betweene the respect which they give to images and that which they render to God, and gives little more to images then Protestants themselves confesse to be due to all holy things pertaining to Religion. The Iewes at this day (the greatest enemies certainly of Idolatry that ever were) yet will not unfold the volume of their law till after many

humble declinations of their bodies, and kiſſings of their handes: neither will any ſober Chriſtian enter into a Church (though he doe not pray) without uncovering his head, to ſhew that he makes a difference betweene that place, and an ordinary profane houſe. The ground of the lawfulneſſe and fitneſſe of theſe outward expreſſions is this, becauſe ſince wee cannot chuſe but in our mindes and thoughts to make a difference betweene holy and profane obiects, it is as fitting to expreſſe that difference by outward ſhewes. So that if Catholiques be to be ſuſpected of ſuperſtition or Idolatry in this behalfe, certainly the Calviniſts are much more guilty for exhibiting an outward reverence to the Bread and wine in their Cene, ſeeing they will not allow a diſtinction betweene the ſeverall reſpects which Catholiques acknowledge. 6. That The Church obligeth no man (*hîc & nunc*) to exhibite any veneration to images &c. Onely they muſt not condemne it in thoſe that allow and practiſe it.

Of Prayers and Offerings for the Dead: and Purgatory.

4. The denyall of this made *Aerius* a *Heretique*: and besides *him* I doe not find since Christianity begunne till the last age any one single Person that denyed or quæstioned it: never was there found any *Liturgy* without it: nothing so frequent in *Fathers* and *Ecclesiasticall histories* as the recommendation of it: in a word I am confident there is not one doctrine or practise of Christianity delivered with so full unquæstionable a Tradition. So that a man may as well make an Apology for being a Christian or beleiving the Gospells to be the word of God, as for this. The truth is, the soberer and learnedder sort of *English Protestants* doe confesse the immemoriall antiquity of it: and would the *State* there suffer them to upbraide the sacrilegious usurping of such infinite revenewes as have beene ravished both from the living and the dead in that Kingdome, there is

no doubt, but that practise would have yet continued there, for the English Church it selfe hath decided nothing against it, excepting onely in consequence by denying *Purgatory*, which is necessarily supposed in prayer for the Dead. Yet I may say they doe not indeede deny Purgatory in the whole latitude as the Church h'as decided it, which obliges no man to any particular conceits about it, though perhaps received as a certaine Tradition by many credulous Catholiques, as if it could be nothing else but a certaine subterraneous mansion full of tortures, fire and brimstone &c. None of which the Church expresselely acknowledgeth, but onely *Purgatorium esse; animasque ibi detentas fidelium suffragijs, potißimùm verò acceptabili altaris sacrificio iuvari.* i. e. *That there is a* Purgatory: *and that the soules detained there are benefitted by the* Prayers *of the faithfull, and especially by the acceptable sacrifice of the Altar.* *Concil. Trid. Sess. 25.*

Yea in the following wordes the *Councell of Trent* expressely commands *Bishops* to *take care that neither* any *Ibid.*

uncertaine groundleſſe or *ſubtile* diſcourſes of it ſhould be published to the people in Sermons, *but onely what is found delivered by the holy Fathers ãd ſacred Coũcells:* which is in ſumme, that the ſoules of Chriſtians not dying in a perfect eſtate remaine in a condition which may be eaſed and meliorated by the Prayers, Oblations and charity of the living: according to the expreſſe aſſertion of S. *Auguſtin*, *Wee ought not by any meanes to doubt but that the Dead are helped by the Prayers of the holy Church, by the ſaving ſacrifice and by the Almes which are diſtributed for their ſoules, to the end that God may deale with them more mercifully then their ſinns have deſerved: For that is a thing which the Church obſerves, having received it from the Tradition of the Fathers.*

Aug de Verb. Apoſt. Ser. 32.

Of Indulgences.

5. That which the Church commands to be beleived as Catholique Traditionary doctrine touching this matter of Indulgences is breifely con-

teined in the *Bull of* Pius *IV.* (relating to the 25. *Seßion* of the *Councell of Trent*) in theſe wordes, *I beleiue that power of Indulgences hath beene giuen and left in the Church by Ieſus Chriſt: and that the uſe of them is very healthfull to Chriſtian people.* The ground of which doctrine is that ſevere diſcipline and correction which in the moſt primitive times was exerciſed againſt (eſpecially, publick and ſcandalous) ſinners, thoſe ſevere *penitentiall Canons* then executed, thoſe *painefull Exomologeſes*, *proſtrations*, *cilices*, *weepings*, *covering themſelves with ashes*, *rigorous faſts*, but principally thoſe long *abſtentions* and baniſhings *from the moſt holy Sacramẽt*, yea even from entring any further then into the porch of the Church, which the primitive zeale impoſed upon delinquents, which are mentioned in the moſt ancient Eccleſiaſticall writers, and moſt expreſſely in *Tertullian* and *S. Cyprian*. An example of which ſeverity more rigorous then all before mentioned, *S. Paul* hath left us in that cenſure of his upon the inceſtuous

Bul Pij 4 Conc. Trid. Seſſ. 25.

1. Cor 5. *Corinthian*, whom *he delivered over to Sathan*, to be *tormented* by him in the *flesh*, for the *saving of his soule*. which censure he calls by a generall word

2. Cor. 2. 6. Ἐπιμία ὑπὸ τῶν πλειόνων. i. e. *an obiurgation by* (or, before) *many*, from whence Ecclesiasticall censures were called in the 7. and 8. Generall Councells Ἐπιμία. Notwithstanding to shew that Ecclesiasticall Governours ought to mixe Christian charity and meekenesse with their severity, especially when they see great signes of compunction and amendment in the Penitents, the same Apostle hath left an example likewise of Indulgence and favour to the same person, which he expresseth by

Ib. v 7. the two verbes χαρίσασθαι and παρακαλέσαι, i. e. *graciously to spare and to comfort*. In conformity to which Rule the Primitive Churches, as upon occasion they used great severity, so likewise great benignity too to Penitents, which S. *Cyprian* calls the *giving of Peace*.

6. But in succeeding times zeale and fervour of devotion growing

cold, and generally Christians not being able to support so great a rigour, the Church in wisedome thought fitt to qualify both the severity of penalties imposed, to shorten the times of Abstention from the holy Eucharist, and to grant remission and Indulgence, especially *in Articulo mortis* generally unto all Penitents: *hence* came it that the *intercessions of Confessors and Martyrs* in behalfe of Delinquents were admitted by the *Bishops*, as wee reade frequently in *S. Cyprian*: *hence* the two favorable *Canons* of Indulgence (viz. the 10. and 12.) of the *first Councell of Nicée*. *Cyprian. Concil Nic* 1 cã. 10 12.

7. In these last and most wicked times, wherein the ancient Ecclesiasticall Discipline is almost wholly lost, not through any fault of the Church, (which enioynes all Preists to have before their eyes the ancient Penitentiall Canons and by them to regulate their penances) but through the generall overflowing of coldnes in devotion, profaneneſſe, and impatience of suffering, and likewise

through the imprudence, covetouſneſſe, and partiallity of Preiſts: no man can yet deny but that as the power of inflicting cenſures remaines in the Church, ſo likewiſe doth the power of Indulgences: which Indulgences (according to the doctrine of the Church) reſpect onely the *Forum Eccleſiaſticum*, being onely the remitting the externall temporall paines or cenſures impoſed or to be impoſed by the Church; and not at all *Forum divinum*, nor expreſſed as if they were to be extended beyond this life. Now whether this doctrine deſerve a Separation, let all reaſonable moderate Chriſtians iudge.

O Publick ſervice in the Latin tongue.

8. This is a matter which concernes onely the outward order and *decorum* of the Church, and whereof Eccleſiaſticall Governours are onely to be iudges and diſpoſers, ſo that if there be any exceſſe or inconvenience they onely are anſwerable before Almigh-

ty God, particular perſons are not at all concerned in it. Indeede if the Church had appointed her ſervice in the Latin tongue on purpoſe that the people should not underſtand it: Or if *shee* had decreed that it was a thing unlawfull that any body should praiſe God with the underſtanding, but onely Preiſts and Bishops and learned men, Proteſtants might have ſome pretence for their clamours in this regard. But 1. *ſince* the Church found her Liturgies in the ſame tongue through all the Weſterne world from the beginning of Chriſtianity. 2. Since no example can be found in any ancient Churches, Iewish or Chriſtian, Eaſterne or Weſterne, that the languages of Publick ſervice have beene altered, though thoſe of the Countryes have beene, inſomuch as in our Saviours time the Iewish Devotions were performed in Hebrew when the people onely underſtood the Syrian tongue, So the Cophtites, ſo the Æthiopians, and ſo the Iewes to this day. 3. Since it is apparently both of great comelineſſe

and benefitt, that there should be an uniformity in Gods publick worship, so as that whereſoever a Chriſtian travells he may as well ioyne himſelfe with other Chriſtians in the ſervice of God as when he ſtayd at home. 4. Since particularly for the Maſſe, the greateſt part of it from all antiquity was performed in a low voyce by the Bishop or Preiſt, the People neither hearing, nor in the ancient Church ſeeing him by reaſon of a vayle or courteine which was drawen betweene the Altar and the people, excepting onely at ſome certaine peculiar times, as the Elevation &c. 5. *Sinee* the Church permitts the Tranſlating and publishing of her Liturgies; ſince shee commandes the Preiſts to explaine and inculcate unto the people the meaning of all Myſteries; And *ſince* shee furnishes even the moſt ignorant perſons with deuotions ſuitabie to their capacities, and farre more beneficiall to them thē the hearing read the Pſalmes and other partes of Scripture ſo difficult and abſtruſe that even the moſt lear-

ned muſt confeſſe their inability to comprehend them. *Laſtly* ſince an indiſcrete promiſcuous expoſing of Scriptures hath beene the occaſions of ſo many inconveniences, a better though ſadder proofe whereof can not be given then in the preſent ſtate of England, where every one reading Scripture, and all viſible authority of interpreting it ſo as to oblige others to receive ſuch interpretations being diſclaimed, every one of thoſe infinite numbers of Sects beleive that they find in Scripture ſufficient warrant for all ſuch horrible ſeditions and murders as have lately beene committed there: therefore the Catholique Church hath eſteemed it a thing befitting her wiſdome to continue an uniformity in her publick worship received from our Fathers, & her care and Charity to appoint reſpectively to every condition and ſtate of Chriſtians their proper allowance and *dimenſum* of ſpirituall foode, and to imitate our *Saviour* who would not reveyle even to his *Apoſtles* themſelves all the *myſteries* of the

Kingdome of God during the times of their iuſtirmity, when *they were not able to beare them.*

9. Theſe being the principall points of Controverſy betweene Catholiques and Proteſtants, I iudged fitt to ſignify how, when I conſidered what the Church had declared to be her ſence of them, ſeparating them from private opinions to which no man is obliged, they appeared ſo reaſonable, and ſo conſonant to antiquity, that if I ſhould have continued in a ſeparation from *her* for their cauſe, I muſt at the ſame time have profeſſed to have renounced all intereſt in the moſt glorious Saints and Martyrs that ever the Church enioyed. And if it were Gods good pleaſure that all other Proteſtants lovers of unity would thinke fitt not to iudge of the Catholique Church by the characters given of her by Calviniſt Controvertiſts, who lay to her charge whatſoever imprudent or erroneous poſitions they find in any particular Catholique authour, inſomuch as I am confident not one obiection among twenty in

their writings proceedes directly againſt the Church: but that they would be perſwaded to heare *her* teſtifying of her ſelfe in her publick doctrine, they would find that they have beene cousẽd into the guilt of this pernicious exterminating crime of *Schiſme* by the paſſions and intereſts of men enemies to peace and Chriſtian Charity, and that they have beene enemies to Gods Church for telling them the truth that perhaps themſelves beleived in the ſence and latitude that shee propoſeth it. *Laſtly* if they would but thinke the iudgement of their owne *Bucer* worthy to be hearkened to, who tells them, *Nihil eſſe damnandum quod ullâ ratione bonum eſſe queat.* i. e. *That nothing is to be condemned* (eſpecially in the *Church* the *ſpouſe of Chriſt*, and *Mother* of us all) *that by any way* (or in any ſence, or reſpect) *can be good*, they would thinke themſelves obliged to conſider the doctrines of the Church with all poſſible caution, modeſty, humility and charitable conſtruction, and not ruine their

Bucer in Mat. c. 26

ſoules by forſaking her Communion till they found that *charity* it ſelfe *which covers a multitude of ſinns*, could not excuſe her, *that is*, till they found that *notwithſtanding the promiſes of Chriſt, the gates of hell had actually prevayled againſt her.*

CHAP. LXXV.

The Holineſſe taught and practiſed in the Catholique Church a great motive to embrace the Doctrines. The authours former exceptions againſt certaine practiſes aſcribed to the Church, with their anſwers. Of the Carthuſians. Of Myſticall Theology, &c.

1. I will now diſcharge the promiſe which I made in the *XVII Chapter*, which was to give a narration what effect the eminent Rules of Holineſſe and true ſolide Devotion which, contrary to my expectation, I found in the Catholique Chnrch.

Cap. 17.

had upon mee, and that not onely to incline my will to love them and deſire the practiſe of them, but to diſpoſe my underſtanding alſo to be more docible, and more eaſily perſwaded of the truth of ſpeculative points which were profeſſed in a Church ſo enriched, and by perſons whoſe whole employment was to love, ſerve, glorify and admire the goodnes wiſdome and all other perfections of Almighty God, to meditate day and night upon the holy Myſteries of our Salvation, and to mortify all manner of vice, paſſions and luſts farre more intrinſecally, ſpiritually and perfectly then any thing that I had ſeene or read before could give mee a notion of. I hope I neede not be ashamed to profeſſe this, and however I will not not forbeare to publish mine owne shame by profeſſing that the life and Councells of S. *Charles Borromée*, and the truly Chriſtian ſpirit of humility and meekeneſſe shining in the writings of *Monſieur de Geneva* gave more ſatisfactory anſwers to all the obie-

S. Charles Borromée

Mr. de Sales Bishop of Geneva.

ctions of Protestants then any I had hitherto found in all the volumes of those famous *Cardinalls*, *Baronius*, *Bellarmin*, *and* Perron: or at least that the former gave a point and a piercing vertue to the discourses of the latter, which in former times I had often and without much effect perused.

Card. Baron. Card. Bellarm. Card Perron.

2. That way of satisfying doubts and controversies was the stranger to mee, because it came directly contrary to my expectation: for I must professe I had in former times a farre stronger aversion from the Catholique Church considered by mee as an enemy to Holinesse, then as an enemy to truth. I had observed 1. in generall that most of the points in Controversy betweene Catholiques and Protestants were such as cõtributed either to avarice or ambition. 2. I saw that *rich men, to whom our Saviour sayd it was impossible that they should enter into the* Kingdome *of heaven*, were the easilliest admitted of all all others by the prostitution of Pardons and Indulgences. 3. I saw that

1.

2.

3.

see ye answer to these Obiections pag. 643

many Caſuiſts had handled the ſinnes of great men, Vſury and Simony, ſo tenderly and favourably, allowing ſo many qualifications, that it was become almoſt impoſſible to deprehend them. 4. I ſaw the ancient diſcipline of the Church almoſt quite vanished, and abſolution given upon a ſmall penance for ſuch ſinnes (adultery, blaſphemy and that *moſt horrible and atheiſticall gallantry of Duelling*) which the ancient Church would ſcarce have pardoned after ten yeares macerating of the body and ſoule with faſtings, weepings, and yet greater auſterities, and ſome of which *shee* would not have remitted a ſecond time no not *in articulo mortis*. 5. I ſaw mee thought that abſolutions were given as of courſe, and that perſons, though habitually addicted to mortall ſinnes, yet upon an outward profeſſion of ſorrow expected and challenged pardon and admiſſion to the Bleſſed Sacrament, and all this *toties quoties*. 6. I ſaw that *attrition*, i.e. ſorrow for ſinne meerely out of feare of being damned *with the Sacrament*

4.

5.

6.

was counted a ſufficient qualification to Remiſſion of ſinns, whereby in my opinion Charity it ſelfe became unneceſſary; Such præiudices as theſe was I poſſeſſed with all, all which I imputed to the Church her ſelfe: inſomuch as though I ſuſpected that *my underſtanding* might be overreached by ſubtile diſputants to excuſe the errours which I beleived to be in the Roman Church, yet I was reſolved that it was impoſſible *my Will* should be ſeduced ſo farre as to approove ſuch enormous practiſes.

3. Now the occaſion and manner how I came to be ſatisfyed of the eminent ſanctity taught and practiſed in the Cathotholique Church, & cõcerning thoſe practiſes, not that they were excuſable, but that they were not to be imputed to the Church (which was moſt innocent of them) was as followeth. It happened not long after my arrivall at *Paris* that my curioſity ledde mee among other places to viſit the Monaſtery of the *Carthuſians*, whom wee deprehen-

ded in their ordinary employment of prayers, and in the place of their almoſt continuall reſidence, the Church: A ſight that was which made a ſtrange impreſſion upon my mind, being at that time alſo in ſome unquietneſſe by reaſon of certaine ſcruples already entertained concerning Religion. For there I ſaw *perſons* ſo utterly ſecluded from the world, that they never viſited other men, and rarely and with unwillingneſſe admitted other mens viſitts, yea excepting a few howers weekely, renounced the converſation and ſight of one another, but onely in the Church, where their converſation was onely with God: *Perſons* ſo mortifyed in their lookes, ſo immoovable in their poſtures, with countenances ſo intent upon their preſent devotions, as if they onely lived with their rationall faculties, and ſo farre from obſerving that they were obſerved by others, that truly I beleive they knew it not: *perſons* (as after enquiry I was informed) that through the whole courſe of their lives practiſe a ſtrict abſti-

nence, and for a greater part, a rigorous fast: *persons* that every day allow nere eight howers to vocall prayers, and laborious singing in the Church, and almost all the howers besides in their private cells to meditation and contemplation: *persons* that no incommodity of weather hinders from their midnight watches and devotions in the Church for severall howers together: *persons* whose inseparable cloathing is haire-cloath, and whose other more private mortifications and austerities they doe most sollicitously conceyle from the world, and account it of all other the most rude mortification, if they should come to be discovered: *persons* which are so farre from desiring the esteeme of the world, that they never would publish any miracles done in their solitude, nor seeke the canonization of any of their Saints, no not their *Founder S. Bruno* himselfe: *persons* which notwithstanding all these austerities, expresse in their conversation the greatest repose and contentment and chearefulnesse of mind imaginable

ginable, the greateſt compaſſion toward others that would ſeeme to to compaſſionate them, and proteſtations that if there were no happineſſe to be expected in another world, yet that the inward rauishings of ſoule, the ſpirituall embraces which their celeſtiall Bridegroome affords them many times, deſerve to be purchaſed with farre greater worldly loſſes, and with farre greater auſterities then any that they have or can ſuffer: Laſtly *perſons* whoſe order ha's continued now without interruption for about ſixe hundred yeares, without the leaſt ſcandall, without the leaſt neede of Reformation, growing the more perfect according to the declination of the reſt of mankind, as if God intended it, in an eſpeciall manner, to be the defence and ſecurity, *the chariotts and horſes of Iſrael*; *an order* whoſe encreaſe of revenewes are perceived not by themſelves but the poore onely, who are accordingly more amply and frequently ſuſteined; inſomuch as that which has beene the corruption of other orders, is the

purifier and refiner of *this*: and, I may adde this observation with respect to *England*, *an order* that Almighty God did principally chuse by which to cõdemne Schisme at it's first entrance there, viz. by suffering *thẽ* that is, piety and innocence it selfe, to be the first victimes and sacrifices offered to it.

4. I must confesse that as I could not consider these things without astonishment and admiration, so I could not free my selfe from some degree of envy and indignation that I could not find any thing in any of our Churches to oppose to such a spectacle: I was willing enough to suspect that there might be some mixture of a secret hypocrisy and pride and ostentation, even in such renouncings of pride and ostentation: But then I confuted my owne suspicion by this most sure observation, that Almighty God did not usually of all other vices suffer hypocrisy even in a single person to be lõg undiscovered, much lesse in a whole order, and for sixe hundred yeares together. Therefore I beganne to discourse thus within

my selfe, Is it possible if the Roman „
Church be so deepely guilty and so „
intolerably depraved as I have hither- „
to beleiued, that Almighty God „
should suffer such servants of his to „
lye in those dreggs & pollutions, ex- „
posed to æternall perdition so many „
yeares together? Has their conti- „
nuall meditation beene in the Holy „
Scriptures, and yet never one beame „
of divine light be sent from heaven to „
irradiate any of their understandings, „
and to convince them that their „
whole Religion is apparently contra- „
dictory to the same Scriptures? Is it „
likely that if the Faith of the Church „
was of necessity to be changed, and „
the practises to be reformed, that „
God should make choice of such „
Apostles as a *debauched*, *periured*, *sa-* „
crilegious, *Apostate Monke of Germany*, „
or a *seditious*, *uncharitable*, *malicious* „
Picard, or a *furious Gladiatour of* „
Swizzerland and in the meane time „
leave such persons enflamed with his „
love, still lying in their deadly igno- „
rances and impieties, never suffering „
one of that order to be converted. „

„ yea leaving Hæresy more confirmed
„ in them now then ever before that
„ such a pretended new Evangelicall
„ light discovered it selfe?

5. Some time I spent in such meditations which I could neither hinder, nor satisfy my selfe in: yet because it seemed dangerous to mee to build resolutions upon the manner and method of Gods Prouidence which is inscrutable; therefore I thought it as necessary for mee to examine (not the outward shewes, but) *the Rules of Holinesse* practised in the Romã Church, as the doctrines therein professed: for if the former appeared to be according to the Spirit of Christ, they would strongly argue for the truth of the latter. Having this designe, I provided my selfe of the best *Methods of Deuotion and spirituallity* that I could meete with, and upon all occasions I made conversation with such Religious persons as were in opinion eminent for a spirituall life. The successe whereof was strange and incredible: For whereas I had alwayes beene of opinion that that which in

the Roman Church was called *Mysticall Theology*, was in respect of the *ordinary Practicall Divinity* as I tooke the *Morall Philosophy of the Platonists* to have beene compared with that of *other Philosophers*, viz. the same ordinary doctrines and precepts of vertue, but onely cloathed in abstruse, sublime and Metaphoricall termes, rendring the professours thereof not more vertuous then other men, but more phantasticall and selfe-conceited: But I found that the notion I had of it had no affinity with the thing it selfe: Mysticall Theology being nothing else in generall, but certaine rules by the practise whereof a vertuous Christian might atteine to a nearer, a more familiar, and beyond all expression comfortable conversation with God: wherein he is taught first to purge himselfe of all pollutions of sinne and worldly lusts, to possesse himselfe of all Christian vertues, and by such meanes to prepare himselfe for an union with the Heavenly majesty; the generall instrument of all these blessings being a constant exer-

cise of Mentall prayer, that is, meditating with the understanding upon heavenly mysteries, but especially inward eiaculations, aspirations and immediate acts of the will, loving, praising, adoring and perfectly resigning it selfe to the most perfect will of God, by which in time there is made a perfect denudation, mortification and annihilation of a mans owne private will, and a suffering ones selfe to be *inacted* and moved immediately by Almighty God, and at last a contemplation of the divine essence without any *medium*, without helpe of the imagination, or imaginary formes, an absorption of all operatiõs (called by them *a divine idleneſſe*) whereby the soule reposeth securely and with unspeakable pleasure in the bosome of her heavenly Bridegroome. I speake not now of strange effects, outward and respecting the body, as *Elevations*, *Extasies* &c. which though admired at by others, yet are neglected, and even prayd against by spirituall persons themselves.

6. Now to proove that these are neither dreames of ignorant soules, nor sublime extravagances of soaring spiritts; wee may consider that 1. The greatest understandinges that many of the last ages have brought forth (as *S. Bernard*, *S. Thomas Aquinas*, *S. Bonaventure*, and *I. Picus Count of Mirandula &c.*) have all written uniformely upon the same subiect, and have shewed clearely that what they wrote was not meere speculation, but comprehended, practised and felt by them: 2. That even the meanest capacities have arrived to the perfection of contemplation, as *S. Isidore* a plaine Husband-man in Spaine, *S. Teresa*, *S. Catherine of Siena* and of *Genoa*, silly ignorant woemen, and that unparallelld young *Heremite Gregorio Lopez*. Insomuch as whosoever shall with a true resignation and pure intention enter into this *life of the Spirit*, though his understanding be not able to give him entertainment for meditation, yea though he be not able to helpe himselfe with reading others, yet if being informed of the necessary points

of Catholique Faith, he humbly and constantly moove his will to frame cordially acts of love and resignation &c. to God, even such a man or woeman shall not fayle to arrive, it may be, to a higher degree of union then the most learned and skilfull Doctours, even to that perfection of which *S. Paul* speakes, *Crucifigor cum Christo: & vivo, iam non ego, sed vivit in me Christus.* i. e. *I am crucifyed with Christ: and I live, yet not I, but Christ liveth in mee.* 3. To the end to be secure of delusions it is observable, that whereas in other Sects there are certaine counterfeitings of such a mysticall familiarity with God ioyned with strange motions and effects as v. g. among the *Anabaptists*, *Famulists* &c. (strange examples whereof wee may reade in late authours, as *Florimundus Ramundus* &c.) yet such illuminations discover their black authour in that the persons are farre from being cleansed of their carnall Insts, pride, malice &c. and the desigue appeares commonly to be the troubling the world with some new

pretended Revelation and Reformation &c. Whereas among ſpirituall perſons in the Catholique Church the inſeparable qualification for contemplation is a deepe Humility, a moſt tender charity and love of Catholique unity. 4. Leaſt a ſuſpicion ſhould ariſe that this Myſticall Theology and doctrine of Contemplation ſhould be an invētion of Religious Orders to magnify thēſelves in the worlds opinion as having meanes to a nearer approach to almighty God, then the reſt of the world: wee may conſider both that the ſame rules for ſubſtance are found in the writings of the ancient Fathers, as *S. Dionyſius Arcopagita, S. Auguſtin, S. Baſil, Ioannes Caſsianus, S. Hierome &c.* and that even thoſe moſt active Fathers and Bishops of the Church have notwithſtanding atteined to a geat perfection of contemplation: yea that in this laſt age there have not appeared any more perfect therein then thoſe two famous Bishops, viz. *B. Francis de Sales Bishop of Geneva*, and *S. Charles Borromée* that moſt unwearied ſollici-

tous Arch Bishop of Milan and Cardinall, and *Antonio de Roias* a Spanish ſæcular Preiſt: Though withall it cannot be denyed but that a retreite and diſengagement from the world, ſolitude, ſilence and other auſterities be vety powerfull and effectuall diſpoſitions thereto. But concerning Myſticall Theology I shall referre thoſe that deſire further information to the writings of *Thaulerus, Harphius, Rusbrochius, the Bishop of Geneva, S. Tereſa* and *La Perle Evangelique* &c.

7. For my preſent purpoſe it will ſuffice that by that short enquiry I made I ſatisfyed my ſelfe that in no other congregation but the Catholique Church onely were to be found either Rules in writing, or living directours for a true ſpirituall life in any compariſon approaching to thoſe before named. Inſomuch as I have often wondred why Proteſtants would not at leaſt borrow and tranſcribe ſuch writings for their owne uſe and practiſe: and all that I could ſay for anſwer to my ſelfe was 1. That

according to that ſaying of the Fathers, *Spiritus ſanctus non eſt extra Eccleſiam.* i. e. *The Holy Spirit reſides not any where out of the Church*, that is, diſperſes not his extraordinary favours, and ſublimer gifts any where elſe. 2. Becauſe Proteſtã: Religiõ &c. renouncing all Evangelicall Coũſells of Perfection, as voluntary poverty, Charity &c. and their avarice having ſwallowed all the revenewes which nourished men in a ſolitary life of meditation and contemplation, they both want ſuch effectuall helpes thereto, and dare not for feare of being cenſured as halfe-Catholiques commend or practiſe the meanes proper and conducing to it, inſomuch as the very name of Contemplation is unknow'n among them, I meane in the myſticall ſence: for all that is underſtood among them in their treatiſes of devotion by that word is only the deſcanting upon any myſtery of divinity, or paſſage of Scripture.

8. Finding therefore not onely beyond, but contrary to my expecta-

tion such a treasure in the Catholique Church as true Devotion, an union with and participation of the divine Nature, and the meanes to purchase this treasure being so obvious there, and so unknown all the world over besides; could I doe lesse then say *Quis dabit mihi pennas sicut Columbæ? Who will give mee wings like a dove that I may fly into the wilderneſſe* retired out of the world, *and be at reſt?* that wilderneſſe into which God has promised that he will bring his chosen ones, in the which *loquetur ad cor eorum*: i. e. He will communicate himselfe familiarly unto them: I doe freely confesse my partiallity, I could not chuse but wish that truth might appeare to mee to be the companion of Holinesse, and that that Church which could give such admirable directions to love God, might not deceive us when shee would instruct us to know him. In a word, I was the easilier perswaded to beleive and submitt to the Churches authority, because thereby I was sure to evacuate pride and an esteeme of mine owne

ſufficiency to be mine owne direc-
tour, and to exerciſe at leaſt an act of
humility and obedience, if not faith.

9. As for the preiudices and accu-
ſations before mentioned, which I
once imputed to the Catholique
Church, the clearing of them is not
at all difficult: for as for the *firſt*, the *Ad* 1.
whole force of it lyes in this that
Chriſt is accuſed to haue taken care
both for the ſubſiſtence and honour of
his ſervants and miniſters: a fault
that no ſect can forgive, as if they in-
tended to be revenged upon their ſe-
ducing *Miniſters* by expoſing them to
beggery and dishonour. But this was
never the diſpoſition of Catholiques,
they have alwayes willingly afforded
this *double honour* to the Cleargy, and
yet never any Church upon earth
layd ſo heavy cenſures upon avarice,
uſury and Simony as the Catholique
Church hath done. Concernihg the
2. the proſtitution of Indulgences and *Ad* 2.
Pardons is in formall words con-
demned by the Councell of Trent:
So that it is not the Church which
opens Paradice ſo freely to rich men,

but onely particular avaricious Preists, who I feare doe by such vaine promises shutt it both to themselves and such customers. To the 3. the imputation onely concernes two or three private Casuists, so farre from being iustifyed by the Church, that the Pope hath expressely censured and condemned them. Concerning the 4. I feare indeede the scandall of prostituting absolutions for the greatest crimes upon ridiculous penances is but too common: But yet without any fault of the Church: yea wee may reasonably iudge of the mind of the Councell of Trent in that respect, by the zealous practises of *S. Charles Borromée* (then whom no man had a greater influence upon that Councell) who immediatly after its dissolution spent himselfe wholly in endeavouring to restore the ancient discipline as farre as this wicked age could beare it, according to the mind of that Councell. For the 5. as the rest, it onely reflects upon particular persons, and touches not the Church at all. The like may be sayd of the

Ad 3.

Ad 4.

Ad 5.

last: for if by *attrition* be meant sorrow for sinne, not out of the love of God, but meerely feare of Hell, the Church never decided that it was a sufficient qualification for receiving absolution in the Sacrament of Penance: neither doe I know of any particular Doctour that hath spoken so crudely, as to say a man without charity was capable of Remission of sinnes: indeede the Councell of Trent sayth that such *attrition is a disposition to the obteining the grace* and favour *of God in the Sacrament of Penance, and that it does not make a man an hypocrite, or more a sinner then before, but on the contrary, that it is a gift of God and an impulse of the Holy Spirit not yet inhabiting in a man, but onely moving him, by which a penitent being helped doth prepare unto himselfe a way unto righteousnesse.* Then which what could be spoken more moderately, canteloufly and piously? To conclude this argument, *Scandals* there will and must be in the Church to the end of the world, as our *Saviour foretold*: and withall, as he foretold a grievous

Ad 6.

Concil. Trid. Sess. 14 c 4.

woe to the authours of them: and a *blessing* proportionable to those that would not be *scandalised, that is*, that neither would ioyne in heart to consent to such scandalls, nor out of hatred of them to usurpe the Angells office (who onely are deputed to separate and pluck up all scandalls at the end of the world) or to rent the mysticall body of Christ.

CHAP. LXXVI.

The Conclusion: wherein the imputation of inconstancy charged upon the authour, is answered: as likewise of forsaking a Religion because it was persecuted.

1. BEfore I wholly take of my penne from this paper, I will though not without some indignation and greife, answer two imputations which have beene charged upon mee since my declaring my selfe a Catholique: the first of which is *inconstancy*: That which raises these passions in mee in regard of this is onely my respect and charity to the authours of such an imputation,

which I feare proceedes from a poyſonnous roote of bitterneſſe, I meane a contempt of Religion in generall: *They* that would not account it a fault for a man that had found out a new myſtery or trade of thriving, to embrace that, and forſake another in which he had ſpent the whole former part of his life: *They* that would not impute this as a fault to a man to renounce one ſect of philoſophy, and to embrace another either for the greater probability of it, or even the gracefulneſſe of being new, or a Paradoxe: *Yea they* that would impute it as a folly and moroſity if a man did not conforme himſelfe to any fashionable novelty in cloathes, or language, or opinion: *Such* men as theſe who thinke that proffit, or fancy, or vanity may excuſe *inconſtancy* and make it commendable, eſteeme it a vice onely when conſcience and the glory of God, and eternity is in quæſtion. Religion is the onely thing that muſt be left to the hazzard, whether good or bad it muſt not be changed, and it is dishonourable for

a man that is in the way to Hell to avoyd it, or to accept of heaven unlesse he was borne with a right to it. So that the *Iewes* who to keepe themselves to their old *Rabbins*, and the *Pagans* who to maintaine their old even in their owne opinion ridiculous *Idols*, reiected *our Saviour* shall in such mens opinions deserve the commendation of constancy, and the Apostles for hearkening to *him who onely had the wordes of eternall life*, shall not escape their censure. For my part I professe though I had not beleived the Fathers who with one mouth protest that *Schisme* and *Heresy* are most mortall and almost unpardonable sinnes; if I had onely esteemed them as lesse good to my soule, I would have done that right to my reasō as both to have reiected thē, and to professe likewise the reiecting them. The *Apostle* commandes us to *try all thinges*, and thus farre I suppose that such obiectours, if it were onely for curiosities sake, would oneiy with *him*: but he addes further, *hold fast that which is good*:

but here they would leave him, and ſay, Hold faſt that which you held before whether it be good or bad; let your reaſon iudge of good thinges, but withall let it reiect even the beſt, rather then be unconſtant. Indeede if by beeing a Catholique I had relinquished any good thing whereof I was poſſeſſed being a Proteſtant, if my fidelity to the King, if my love to my countrey and freindes &c. were not even increaſed by this change, I should blush to heare ſuch an obiection for mine owne ſake, whereas now I both blush and greive onely for their ſakes: and my onely revenge on them shall be to beſeech God to bleſſe them with beſtowing on them this very fault of *inconſtancy*, that they may live to change at leaſt this little leſſe then Atheiſticall opinion. To conclude I deſire them firſt to meditate well whether they be not concerned in that character which *S. Auguſtin* gives certaine perſons in his time, *who* (ſaith he) *whilſt they are afraid to be reprehended for a ſmall time here* for inconſtancy, *are not af-*

Aug. de Bapt. cõt. Don. l. 2.

fraid to be damned for eternity. And next whether I be not absolved in another speech of the same *Father*, saying, *As it is a laudable thing not to be removed from a true opinion, so it is a blamable thing to persist in a false one: which never to have held is the prime commendation, but the second, to change it: that either that which is true may remaine from the beginning, or at least by reiecting the false one, the true one may succeede*: and likewise in another parallell one of *S. Ambrose*, *I am not ashamed to be converted with the whole old-aged world: seing no age is too late to learne that which is good: Let that old age blush which cannot amend it selfe &c. it is no shame to change for the better.*

2d cont. Cresc. lib. 3.

Ambr. Ep. 32 ad Valent. Imp.

2. This obiection onely reflects upon my discretion: but the next wounds mee in the point of honesty: for I am charged with ingratitude for leaving a Church, (wherein I had beene bred, and had received more then ordinary favours) in the time of her affliction and persecution. Whereto I answer. 1. That if God was pleased to make af-

fliction an occasion of illumination to mee, who was I that I should wilfully shutt mine eyes against his light? 2. If I had, following the example of many, passed over from the persecuted party to the persecutours, there might have beene some ground of an ill suspicion: But it was so farre from that, that I made choice of a Church whose onely portion both in warre and peace was persecution, and this to be expected by her whether party soever prevayled: if the King was restored, whose interests Catholiques endeavoured as they thought with a good conscience to uphold, all that they could hope for was to returne to their ancient pressures not onely upon their goods but lives also; Yea so much power had some mens suggestions upon his Maiesties benignity and mercifull disposition that even while the Catholiques ruind their fortunes, and cheartfully exposed their lives for that cause, even then they saw themselves, their estates, and persons offered as sacrifices to gaine the least advantage, the lawes against

them were to be yet more intolerable, their children to be ravished from them, and their soules from the Church &c. this was the portion of that Church which I embraced, this lott was cast upon her as her greatest reward if that party had beene victorious. But on the other side if the bloody designes of the Presbyterians (who onely then appeared) had succeeded, what a cupp of bitternesse & terrour was preparer for the poore Catholiques? what lesse then utter desolation even to sowing with salt was to be expected *from persons* who professe a tyranny even upon the soules of all men that dissent from them in the sleighteſt opinions; *from persons* who were the contrivers of those bloody lawes against Catholiques not so much out of conscience, or out of hatred to them, as for their worldly designes, and against the Kings interests yea to be a snare unto him: for what disadvantage could it be to his Maiesty that his subiects should enioy the liberty of their consciences? and what more fatall engine have

they made use of to ruine the King withall, then by calumniating him with suspicions of Popery either whẽ any new ceremony was instituted, or when the rigour of the law was mollifyed against an innocent Preist? *from persons* lastly, who could not forbeare to threaten ruine even to their best freinds, who whereas they had beene sollicited by them to expose their lives to free their soules from tyranny, saw themselves ready to be a prey to the most ingratefull prodigious tyranny that ever was. It is true, of late *God* has beenc pleased most miraculously to *breake the raw bones of those Lyons*, and to committ his people to mercifull hands: they may be permitted to hope for some ease frõ *a Prince* of eminent clemency, and from *Governours* whose Profession is to leave mens consciences to God to whome onely they are naked &in the light; especially cõsidering that they thẽselves have by Gods particular goodnesse escaped that dãger; whereby Gods purpose seemes to have beene to teach thẽ *mercy* in *the Schoole of Experience*. But

these were things almost above my wishes, much more above my hopes when I first embraced *Catholique Religion*. I was then so farre from forsaking a Church because it was persecuted, that it was *persecution* I fled to, *persecution* suffered with most admirable patience and ioyfulnesse: it was *persecution* that invited mee to become a *Catholique*: *for this* I relinquished present fortunes, and all hopes of future; *this* made mee esteeme the losse of my naturall countrey, kindred and most deare freinds a great gaine and preferment; *lastly for this* I can without murmuring heare my selfe stiled a desertour of my Religion because it was persecuted even when I embraced a Religion which was persecuted by that very Church that complained of the iniustice of persecution, and when shee complained so, yet persecuted Catholiques.

3. Therefore reioycing & glorying in such a happy crime as *inconstancy*, and in so unreasonable an imputation as forsaking trueth for persecution, and neglecting such unreasonable

nable accusers, I will as I ought, turne my selfe to the blessed authour of this change, and confessing unto him in the language of the same *S. Augustin*, *Gratias tibi ago illuminator & liberator meus, quoniam illuminasti me, & cognovi te. Serò nòvi te Veritas antiqua, serò novi te Veritas æterna.* i. e. *I give you thãkes O God my enlightener and deliverer: For you have enlightened mee, and I have known you. It was late before I knew you O Ancient Trueth, it was late before I knew you O Æternall Trueth*: I will pray unto *him*, in the wordes of the same *S. Ambrose*, *Serva, Domine, munus tuum, custodi donum quod contulisti etiam refugienti.* i. e. *Preserve O Lord your owne free grace, Keepe that gift of yours which you have beene pleased to conferre upon mee that even fled from you*, and was a long time unwilling to receive it. **Amen.**

Aug. Soliloq. c. 33.

Ambr. de Penit. l. 2. c. 8.

FINIS.